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DR. POND AND PROFESSOR BUSH.

In the third No. of the New Church Repository, Dr. Pond's treatise on Swedenborg is noticed. We make an extract which, we think, will be very interesting to our readers. On this point, we agree entirely with Professor Bush. We agree also with him in the wish, that if an attempt be made to refute Swedenborg's theology or psycology, the *fundamental principles* of the system may be faithfully met. Dr. Pond has hardly the strength for such a task. Neither he, nor any other opponent that we know of, has yet *gone round* Swedenborg. To be sure, one may decline Swedenborgianism, without taking the pains necessary to refute it. But he who undertakes to refute it, must count the cost. Some of his principles we accept, for they are common with Unitarianism. *These* we believe will remain immoveable as the pillars of the earth. Some of the *ism* of each, perhaps, may be lost, while *these* will not.

On one feature of Dr. P's work we feel constrained to animadvert with a very pointed distinctness. He makes it a prominent objection to Swedenborg that he frequently and palpably *misrepresents* the doctrines of others, especially of the Reformed Churches. Thus, for example, "he almost invariably represents Trinitarians as believing in *three Gods*, or in other words of being *Tritheists*." This is undoubtedly correct, and his "disciples" or "followers," as they often are termed, have no disposition to shield him from the charge, for it is a charge which has been reiterated again and again by his followers. But both he and they are perfectly aware that Trinitarians deny its truth. We know very well that they claim to hold a Trinity of persons in entire consistency with a Unity of essence, and it is here that the issue is made between us. We affirm with equal confidence that the two tenets are utterly and hopelessly incompatible with each other—that whether upon philosophical or exegetical grounds the one is absolutely destructive of the other—in a word, that tripersonalism is, by logical necessity, inevitable tritheism, however earnest and sonorous the disclaimers of its advocates. But upon this ground we are never met except by the argument *ab ignorantia*. "We *know* that God is one person in some sense; we *believe* that he is in three persons in some other sense, but *how* this can be, is an inscrutable mystery which we presume not to fathom." Now this tenet we maintain to be, not a *mystery* but a contradiction, and that the plea of mystery is resorted to as a cover to the contradiction. We hesitate not to affirm that any process of reasoning or interpretation which brings out the result, that the Father, Son, and Holy Spirit are three Divine persons, that is, each of them God, and yet that God is but one, is a contradiction. If put in a mathematical form it would be; A=1, B=1, C=1, yet A × B × C is not equal to 1 × 1 × 1 but to 1. Now then we declare this to be a solecism or a sophism, we are charged with *misrepresentation*, but nothing can be more unfair. We do not say that Trinitarians *avow* a belief in three Gods, for this would be a misrepresetation; but we say that logically their belief involves this; and the charge of a logical consequence, made in good faith, is not properly liable to the counter-charge of misrepresentation. Whenever Dr. P. or any of Swedenborg's opponents, will come manfully up to the *fundamental principles* of the system, and show wherein its *psychology* is unsound, we shall feel that we have a tangible subject of controversy; and so also of *theology*. But so long as the policy is to take the prevailing views of orthodoxy for granted, and to horrify the public mind by exhibiting Swedenborg as opposed to them—which he undoubtedly is, and as we believe, for the best of reasons, the end will unquestionably be answered of exciting a prodigious prejudice against him, while at the same time the absolute truth remains as immoveable as the pillars of the earth, and the inward peace of its disciples is "as a river."

REV. DR. FREEMAN.

[From Rev. Mr. Burnap's Dedication Sermon at Baltimore.]

On the 12th of October 1816, there appeared in one or more of the Baltimore newspapers the following advertisement. "Divine Service will be performed by the Rev. Doctor Freeman of Boston to-morrow, at the Hall belonging to Mr. Gibney in South Charles St., to commence at 11 o'clock, A. M., and at half past 3 P. M."

Accordingly, at the appointed hours, an audience assembled and services were held. On the next Sunday, public worship was again celebrated at the same hours and in the same place. Those who listened to the exercises of those two days, had been accustomed to worship in the various churches in the city, but they now heard an exposition of the doctrines of Christianity, as it seemed to them, more reasonable, consistent and edifying than any to which they had ever given their attention.

To many, perhaps most of the hearers, the denomination to which the speaker belonged, was wholly unknown. Their judgment of what he uttered was formed, therefore, either without prejudice, or in opposition to the bias there always exists against any thing that is new. A simultaneous desire sprang up in the minds of many who were there, to procure for themselves and their children a stated ministry by which such views of Christianity might be inculcated and maintained.

But who was Doctor Freeman, and why does he preach in a hall? Among all the various denominations of Christians, is there no pulpit in the city to which he may be invited? Not one. He had been almost isolated for more than thirty years for conscience sake. For more than thirty years, in the way called heresy, he and the people of his charge had worshipped the God of their Fathers. His personal history is, that he was a graduate of Harvard University of the class of 1777.

He pursued his preparatory theological studies principally at Cambridge, and in October 1782 became Reader at "King's Chapel," an Episcopal Church in Boston, and in the April following was chosen Pastor of the Church. He continued to read the Episcopal Book of Common Prayer till 1785, when a Committee of the proprietors was appointed to revise that manual of devotion and present it in a form more agreeable, as they thought, to the word of God. The result of their labor was the production, in substance, of the "Chapel Liturgy," a beautiful and almost faultless form of public devotions, now used by that ancient society. This change, and as they thought reform, was brought about mainly by the studies and ministrations of their Pastor, who gave a course of Lectures explanatory of the Scriptures in relation to those doctrines which were left out of their new book of Prayer. Thus the most ancient Episcopal Church in New England became the first Unitarian Church in America.

Nothing then, could have been more appropriate than that the patriarch of Unitarianism in America should have been the founder of Unitarianism in Maryland.

WHY WE BUILT THIS HOUSE.

To those who built this house as the place of their worship, the Presbyterian door to the fold of Christ was closed, for over it was written a creed which it was impossible for them to subscribe, and which said in effect, "Let no one enter here, who does not admit the tri-personality of God, the total, constitutional corruption of human nature, and the exclusive agency of God in every act of man that is acceptable in his sight."

Many had found refuge in the Episcopal church. Its more rational teaching and milder discipline, they thought more calculated to embrace and edify the various shades of belief which will ever be found among imperfect and fallible mortals. To them there was an intrinsic respectability in its dignified forms, and a conservatism in its stability, which contrasted well with the more informal modes of organization and worship. In the religion of the Prayer Book they could acquiesce, for to it had been contributed the piety of many ages. Some of its devotions, tenderness and sublimity, are no where exceeded out of the Psalms of the ancient people of God. But its theology they conceived to be unfounded in the Scriptures and irreconcilable to right reason when calmly examined by an enlightened and reflecting mind. Its Articles of Faith were adopted in England in the twilight of the Reformation, as a matter of state policy, and were a compromise between the advancing Protestantism of the school of Geneva, and the receding dogmas of the Papal ages. Their only pretence to authority at the present day, and in this country, is their being contained in the same binding with some of the most exquisite devotions in the English tongue. Not more than half of those perhaps who use the devotions ever read the articles of faith.

Had the creed and the devotions been kept separate, the Prayer Book would have been nearly unexceptionable. But the most unscriptural, and in their judgment, objectionable part of the creed, was woven into the liturgy, so as to implicate those who joined in it in a breach of the first commandment. The God who gave the first commandment, must be supposed to be the same who gave the fourth. In the fourth he is identified as "Jehovah, who made heaven and earth and sea and all that in them is." That Being, in the first commandment, enjoins, "Thou shalt have no other gods before me." But he who joins in the Episcopal service, first prays, as he ought, to "God, the Father of heaven." Then he prays to another God, "O God the Son." Not only is he another God, but he has another name and another function. "O God the son, Redeemer of the world." God is a spirit, but this second God has a body, and is addressed as having human attributes, parts and passions, and having been subjected to human sufferings. "By thy holy nativity and circumcision, by thine agony and bloody sweat."

A God who has been born and circumcised, must be another God, essentially as well as numerically different from the Almighty Creator of heaven and earth, who inhabiteth immensity and eternity, whom no eye hath seen or can see, the blessed and only Potentate.

Now there is no such God as God the Son, there is no such name, there are no such words as "God the Son" in the Scriptures.

Then a third God is introduced, with still another name and function, "O God, the Holy Ghost, proceeding from the Father and the Son." There is no such God as "God the Holy Ghost," revealed to us in the Scriptures. There is not a single instance of worship addressed to the Holy Ghost, from the beginning of the Bible to the end. There is no such name or phrase as "God the Holy Ghost" in the sacred writings.

The believers in "one God and one Mediator between God and men, the man Christ Jesus," could not but feel aggrieved that such unscriptural expressions should have been incorporated in to the forms of public worship. Their devotions were disturbed, their edification obstructed, and they therefore sought a place where they could worship God in the name of Christ, instead of worshipping Christ as "God the Son."[Ibid.

ARE THERE ANY REAL TRINITARIANS.

I have often been led to doubt, whether there are at the present day, any real Trinitarians.—The test of this is their own private devotions. Christians in public will fall in without question with established forms, and apparently acquiesce in phraseology with which they are by no means satisfied. But in private their real belief comes out. I question whether one person in a thousand of nominal Trinitarians, ever prays in private to the Holy Ghost. And he who does not pray to the Holy Ghost, is practically not a Trinitarian. The Lord's prayer, the model of all devotion, passes over the doctrine of the Trinity in the profoundest silence.

There are clergymen not a few, who have investigated for themselves till they have found that their own views, when defined to their own minds, are nearer to the personal unity of God than to the old Trinitarian system. But in their present position, the less enquiry the more peace, because their own minds are not free. The conclusions of their enquiries are forestalled by their previous ecclesiastical connexions and engagements. They have subscribed a creed, or they belong to an organization which requires and enforces one, and therefore their lips are sealed.—[Ibid.

MORAL STATE OF MAN.—EVILS OF EXAGGERATING IT.

"We believe that man is unable to justify himself before God, and by himself to merit salvation." We challenge the most rigid Orthodoxy, of whatever age, to add a word to this statement. The incontestible right of the Creator to require from his creatures perfect obedience to his laws, undivided love and entire devotement;—the impossibility of man's paying this debt, which the very gift of life imposes, and which is therefore due from every living creature—an impossibility which a review of the history of humanity stamps as an established fact;—the indignation with which conscience repels the idea of having merited, either the blessings of God in this world, or his favors in another;—all these sad and important truths are expressed in the words, "Man is unable to justify himself before God, and of himself to merit salvation." If man unaided *could* justify himself, if he could succeed in repairing the errors he has committed, if he could re-clothe himself with the virtues he has neglected, if he could conceal his moral deficiencies by casting around him a robe fallen from some glorified Elijah whom he had adopted as his instructor—then man might hope to *merit* salvation. Though he had been a slothful servant, yet, coming at the eleventh hour, he might fulfil his task, regain the time he had before lost, repair the evil he had before committed, and earn the wages of a faithful workman. God would be his debtor, and the blessings of Providence and Grace—a peaceful death and a happy immortality—would be simply the returns due to the expiation he had made, and the labor he had performed. Such a supposition as this precludes the necessity of a Savior altogether. If man can save himself, there can be no reason why God should offer salvation. If we can dispense with the salvation it offers, we can also dispense with Christianity entirely. But we cannot believe that man can thus *merit* pardon and Heaven, we cannot believe that he can thus instantaneously convert his injustice into justice, his sinfulness into purity, and *deserve* eternal happiness, at the moment he surrenders a life which has been one unshaken scene of folly and crime.

There is no occasion, either amid the terrors of remorse or the enthusiasm of gratitude, to exaggerate the moral state of man. To exaggerate it is in fact to weaken our cause. No language can enhance the enormity of sin, and when we say "I do not merit anything, I cannot merit anything of God," what can I say more? The verbiage of fanaticism attempts to exaggerate our sinfulness, but it fails to increase its enormity, and the humility which a sense of our unworthiness inspires will be the more valuable as it is founded upon calm conviction, rather than rapturous emotion.

The evil of exaggeration is seen in one circumstance which here suggests itself to our recollection. We have said that all men are *undeserving* of God's favor, that no man can *merit* anything; from this it has been concluded by some, that all men are *equally* guilty before God! Such is the folly to which a blind, unreasoning dogmatism will sometimes lead. What enlightened conscience can believe that the shade of doubt which crossed the mind of Moses when he struck Mount Horeb—the passing bigotry which prompted St. John to desire fire from Heaven to destroy a Samaritan village—the timidity which drew from St. Peter a denial of his Master in the hall of Pilate—are to be placed in the same rank with the cowardice of a Caiphas who delivered up the holy one and the just, and the treachery of a Judas who betrayed him!

Ancient Orthodoxy, instead of avoiding this exaggerated representation of man's moral condition, prided itself upon it, as something improving and edifying. This wretched error led to the greatest mistakes in the interpretation of some passages of Holy Writ. Overlooking the fact that there are infinite degrees in corruption, and regarding all as equally guilty because all are equally unworthy, every text which speaks of crime or condemns it, has, with them, an equal value, and is applied without modification to all generations, and to all states of society. Sodom and Gomorrah, whose iniquities "cried unto heaven," is with them a picture of the world as at present constituted. The hyperboles of Job's friends, necessary to bear out their absurd theory that our misfortunes are all sent in anger and none in love, all chastisements for sin and none trials of our fidelity—these exaggerations are referred to, as correct descriptions of men's ordinary failings and God's uniform providence! When David, after his conscience had been roused by the rebuke of Nathan, laments his atrocious wickedness towards Bathsheba and Uriah, the terrible remorse of this adulterous murderer is regarded as the ordinary expression of the Christian's repentance! And finally, when the later prophets, and especially Jeremiah, pour forth the thunders of their rebuke against the cupidity, the injustice, the licentiousness, and idolatry, which overran the Jewish court and capital, even when besieged by the armies of Nebuchadnezzar—a state of national depravity which has never been equalled but during the decline of the Roman Empire—these indignant remonstrances are received as applicable to the manners and habits of a Christian people! The certain result of such exaggerations is to cast a reproach upon the book of God as unjust in its rebukes, and to encourage sinners to console themselves with the thought that their faults cannot deserve such severe censures, and may perhaps entirely escape reproof. [M. A. Coquerel.

ORIGINAL SIN.

The prevalence of moral evil and the universality of sin, are the very foundations of Christianism, for without sin there had been no necessity for redemption. But this statement seems sufficient, without our adding to it a reception of the doctrine of Original Sin, and the damnation of infants. As to the doctrine of Original Sin, if by it is meant merely that sin commenced with the commencement of the human race, and hung around the very cradle of humanity, this is not so much a doctrine as a fact, an event, upon which the record in Genesis is found in agreement with a crowd of vague traditions, floating amid the legends of almost every nation. We believe, with St. Paul, "that by the first man, Adam, sin entered into the world." We see no greater difficulty attending the mission that sin began with the first, than with the tenth or hundreth generation of the human family: the painful inquiry of the servant in the parable remains as difficult of reply in the one as in the other case—"Lord, didst not thou sow good seed in thy field, *whence then hath it tares?*" But if by Original Sin is meant, according to some confessions of faith, that the guilt of this first sin is incurred by every man upon his birth—if it is meant that we are culpable because Adam sinned—if we are debarred from applying to this sin the words of the Prophet, "The soul that sinneth *it* shall die," and the declaration of the Apostle, "God will render unto every man according to *his* deeds;" then we must express our dissent from such a doctrine, because it attributes injustice to God, and insults the nature he has given to man. We do not believe that man is *born* guilty, though we believe that all men *become* so, and we thank God that our creed does not contain an article from which there may logically be deduced the following frightful conclusion, "that a good and just God will sentence to eternal damnation the infant on the bosom of its mother, before this infant knows how to refuse the evil and choose the good." We believe that condemnation follows, and does not precede, guilt. We believe, with St. Paul, that "it is the law which worketh wrath, that God will not act the judge, before he has proclaimed himself a legislator, that he will not punish the infraction of a rule until that rule is known—in a word, "that where no law is, there is no transgression." Before we can admit that guilt can commence with life, that God can thunder forth a sentence against the infant yet unborn, we ask to be shown the law and the transgression. We may stop here; we are ashamed to find ourselves, after eighteen centuries of Christian Doctrine, engaged in combating such deplorable errors as these. Our Divine Master, full of justice and benevolence, has said of infants, "Of such is the kingdom of Heaven." This is the true picture of infancy. When the passions, the conscience, and the reason of the man are developed, not less true is the picture drawn by the hand of an Apostle, "All have sinned and come short of the glory of God. [M. A. Coquerel.

THE DOCTRINE OF ATONEMENT.

[From Rev. Mr. Adam's Dedication Sermon at Elgin, Ill.]

To us there is but one God, the Father; not a God sternly exacting the blood of his innocent Son to satisfy the demands of divine law and justice—but one God the Father, and as the Heavenly Parent of his human offspring, ever loving, merciful, and forgiving, yearning over his erring and sinful creatures, and sending the Son of his Love with a message congenial to his nature and character, inviting them to repentance and reformation, instructing them by precept and by example, in life and death, in the way back to holiness and to God, and offering them pardon and peace from the deep and everflowing fountain of his own rich, and free, and unpurchased grace. To this one God the Father, to this God of Love and Father of Mercies, we humbly, fervently, and devoutly dedicate this House, and not this House only, but ourselves also, souls, and bodies, and spirits, in the gospel of his Son.

I well know that the popular doctrine of the Atonement is dear to the hearts of those who believe it, because it appears to them the only mode provided by Divine wisdom and mercy that man may obtain the pardon of sin and reconciliation with God; and that the impugners of this doctrine are viewed with peculiar displeasure because they are regarded as uprooting the very foundations of a sinner's hope. Again I say, we judge no man. Let those who can find hope and comfort in such a doctrine, enjoy those blessings. It affords no hope and no comfort to us, because it appears to us plainly inconsistent with all that Revelation teaches of the essential love, the perfect justice, and the abounding grace of God in the gospel.

It is inconsistent with his essential love. It assumes that God is to be worked upon to forgive guilty man. Something is to be done, blood is to be shed, an infinite sacrifice is to be offered to reconcile God to man, to make God willing to receive man again into his favor.—This is not the God of the New Testament.—God is in Christ Jesus reconciling, not Himself to the world, but the world to Himself. The change is to be produced upon man, not upon God. It is man who is to be reconciled to God, the ever loving Father, always ready to receive the penitent prodigals of our race into his favor and mercy.

The doctrine of vicarious atonement is inconsistent with the perfect justice of God. We have and can have no notion of what constitutes justice in the character and government of God, except from the perception of justice that we have in the constitution of our own moral nature. Now, every perception of justice that God has communicated to us teaches us the injustice of making the innocent suffer for the guilty. To make or permit the innocent to suffer for, that is, instead of, the guilty, is justly deemed the very acme of injustice under human governments. Alas! How can we suppose that we are honoring God by ascribing to his government a principle which would disgrace the most absolute and tyrannical of all human despotisms!—How can we suppose that God by accepting the sacrifice of Christ as a fulfilment of the divine law and a propitiation for human sin, instead of punishing man himself for his own guilt would vindicate and establish the eternal principles of his righteous government, since he would thereby contradict, and subvert, and annul the clearest and most powerful sentiment of justice, which he has himself implanted in the human mind! Let God be true, but every man a liar.

The doctrine of vicarious atonement is inconsistent with the abounding grace of God, taught and exhibited in the gospel. Grace is favor, and favor is the bestowment of benefit, especially on the undeserving, without equivalent or hope of return. We are saved by grace. This is the uniform language and doctrine of the New Testament. We have no claim upon God. We have no title to his forbearance. We have wantonly broken his laws, and their just and natural operation would subject us to the penalties attached to their violation. Under such circumstances, Christ has taught us to look to and to depend upon the grace and mercy of God for the pardon of our sins. He taught his disciples to pray, Forgive us our trespasses as we forgive them that trespass against us. And how does he teach us to forgive them that trespass against us? When they trespass, and repent, and return, he teaches us to forgive them freely, not seven times, but seventy times seven. Such also is the grace of God to the penitent and returning sinner, if we take Christ for our guide and teacher. But such is not the grace of God to the sinner, according to the doctrine of vicarious atonement. According to that doctrine, God does not forgive sin without an equivalent given and received in the infinite sufferings and perfect merits of his Eternal Son. If that doctrine is true, then is grace no more grace. If the sinner has the meritorious sufferings and the imputed righteousness of Christ to present to God as a title and ground for acceptance and justification, then it is not to the grace of God he is indebted for those blessings. It is not indeed his own merit on which he depends, but the merit of another; but still it is merit, and merit utterly extinguishes and abrogates the idea of grace on the part of God.

WHAT SAY YOU?

A writer in the Christian Watchman, Boston, thus refers to Kentucky:

"Kentuckians are famous every where for loving their native home, for speaking of it as the Eden of the world. And certainly all must admit that there is much there, that is worthy to be loved. It is an interesting event of one's life to travel there in October, when the forests are resplendent with autumnal hues, exhibiting as they do in some parts the grace and beauty of old English parks. When Kentucky shall become a free State, intersected by good railroad, teeming throughout with those signs of progress and improvement, and the spirit of enterprise, which distinguish the present age, no portion of this country will be more inviting to the tourist, or do more to gratify the pride of the American heart

That day is hastening fast. Not only has the morning star appeared, but it is becoming lost in the radiance which breaks from the rising sun of freedom. The friends of emancipation are increasing in wisdom, strength, determination, and in numbers. Persons of almost every class are joining them, although with various degrees of knowledge, boldness and decision. A very intelligent Kentuckian, a zealous advocate of this cause, observed to me that it was comparatively easy to win over to his views the influence of laymen, of statesmen, jurists, and others, but that the clergy seemed to be most impervious of all to the force of argument on this subject, and that those of my own denomination furnish no exception to this remark. The spirit of my informant appeared to be mild and candid, and I was sorry to be unable to refute or modify his testimony. Alas! it is too true. The ministers of Christ have hereby placed themselves in a false position in the sight of mankind; for having become occupied with the discussion of the question of slavery *theologically*, and in efforts to prove that it is not necessarily a sin, intelligent laymen who have been looking at that question in the lights of philosophy and political economy, have gotten far in advance of their religious teachers, and where human freedom is the theme, humanity soars above Christianity."

What say our christian friends? Is this statement true? Can it be that the laymen of the Church are before the teachers of the Church! Is it possible that they make "humanity soar above Christianity?" So says a distinguished member of the Baptist Church—one not given to wild vagaries, or extravagance, or madness of speech.

Oh! that the men of God would rouse themselves, and prove true, in this particular, to the teachings of God! Oh! that the Church would speak as the Presbyterian Church spoke in 1836, and, at least demand—unitedly and earnestly demand—that slaves should know the word of God, that it should be put into their hands, and they be taught to read it, that their married life should be held sacred and binding, and that none should ever force families asunder!

THE GERMAN MIND IN MOTION.

CINCINNATI, Feb. 26, 1848.

I have never witnessed, since I have been here, such an enquiring, earnest, lively spirit among our German population as at present exists, both with Protestants and Catholics. They are wide awake, and they want to know, and whoever attempts to converse with them finds them very ready to listen. Our tract distributers all speak the words of animation and hope. That remarkable man, Leger Ritty, has all the time his heart, his hands, and his mouth full. We see him about the streets with his *Baxter C-a-ll*, and his *Lu-ther Bi-bel*, and his face shines, like Stephen's before the Sanhedrim, as if it had been the face of an angel. "The Kingdom of God goes easy," he says, "and Satan's church must tremble." Silently, unobtrusively, and in the very lowest stratum of society, he is doing a wonderful work, which will ere long come to the light. He is full of faith and of the Holy Ghost; and to the unbeliever who has the least spark of religious sensibility, the least aptitude to receive religious impressions, no stronger argument for the supernatural character of the Christian religion could be presented than just Leger Ritty and his religious history.

Nor is Ritty the only instrument of God's work among the Germans. As the exigencies of the work require it, instruments are multiplied. A plain German tradesman, without education, except as a common business man, and without connection with any religous organization, felt moved in his heart to set up a sort of a Bible class lecture among his countrymen; and I understand that ere now some 150 or 200 hearers are in attendance, and that his teachings are decidedly evangelical.

The Radical and Rationalistic element is also rife among our German fellow-citizens. Early last winter, Dr. George Fein, a man of rank among the Swiss patriots, who had been taken prisoner by the Austrians some two years ago, and exiled from Europe, came here and began to lecture on the state of affairs in Europe, and especially in Switzerland. Some facts he stated respecting the Jesuits, aroused the *Wahrheits-Freund* and its editor made a violent attack upon him. He defended himself most triumphantly, and put his assailants completely *hors du combat*. He commenced in German a series of lectures touching the disastrous influence of the hierachies on the governments and people of Europe. The lectures showed entire familiarity with his subject, and masterly ability in treating it; and they were largely and enthusiastically attended. I heard some of them, and they gave me a high opinion of the man as a man of power. His statements were remarkably clear and accurate, and generally very candid; and when he came to invective he was scarcely inferior to Daniel O'Connell, and soon raised our quiet German neighbors to such a pitch of excitement, that they were almost as crazy as so many Frenchmen.

The labors of Dr. Fein have had a decided influence on the German public mind of the city. The German political papers of both parties have since spoken openly and strongly against the Jesuits and Jesuit education, which they had never ventured to do before. There has been excited also a spirit of inquiry such as has never before existed. A curious instance of the change which is gradually going on in the Catholic mind, occurred here about two weeks since. A certain Dr. P. a man of intelligence and consideration, and a professed Catholic died. He had for some time neglected confession, and on his death bed refused extreme unction, and it is but fair to add that his morals are reported to have been none of the purest. He was, therefore, by the priesthood refused burial in the consecrated cemetery. His friends, of whom he had many, remonstrated, but in vain. At length, Dr. Fein and some others took the corpse themselves in funeral pomp to the cemetery, and had it buried there on their own responsibility, neither bishop nor priest thinking it advisable to interfere or remonstrate. I called on the Dr. to-day, and found him very busy with Mr. Norton's pamphlet on the increase of Romanism in the United States. Dr. F. will be more widely known, and in his way will give valuable aid to the cause of civil and religious liberty. [Corr. N. Y. Evangelist.

GERMAN-AMERICAN CATHOLICS.

For some time past, the Romish chuch has taken root and grown in America. Whilst all the several Protestant churches are divided by disputes perpetually renewed, and generally occupy a hostile position towards each other, this stands forth as one man, one organization, animated by one soul; prosecuting one object with unshrinkiug zeal, it advances without tumult, without, until lately, making a word of reply to accusations and hostile attacks, but persevering with iron consistency and gaining new domain from year to year.

Apart from the French Catholic population of Louisiana, Irish and German Catholics form the great mass of the Catholic church. A mighty zeal is directed towards gaining over the Protestant emigrants from Germany. In all the towns and villages, even where there are but few Germans, German Catholic churches are built and congregations gathered. A general fund, under the management of the higher powers, provides funds for these objects to the annual amount of from 150,000 to 200,000 dollars. This is sent chiefly from the Propaganda at Lyons and the Leopold Institute at Vienna, and most of it is devoted to the German mission. In New York the German cathedral is one of the most splendid German churches. Two massive convents for monks and nuns were built whilst I was in America; and in Baltimore a magnificent church, in Gothic style, built in part by a subscription from *Louis* of Bavaria, and richly ornamented in the interior, was opened and consecrated. The Catholic priests, led on by the fanatical priest *Rumpel* are especially active among the German population of New York. Here, as elsewhere, they find means to proselyte those united in mixed marriages (Protestants and Catholics intermarried) in great numbers either by cajoling or by persecution. Once an old man came and bitterly bewailed to pastor S. his distress created by the incessant efforts of his wife to make him pass over to the Romish church. When he went to the house for the purpose of re-establishing its harmony, if possible, he was treated by the old woman with scorn and abuse, and to all his efforts to teach her, who had formerly been a Protestant, better, she replied continually: "Let him prove to me that three hundred are more than eighteen hundred, and I will believe him."

Besides the great seaports, the great field of Catholic activity is in the *northwest*, from Indiana to Wisconsin; here they hope to see the Catholic church finally the sole and predominant one, and here they labor for the establishment of a Catholic political power.

Among the seven catholic newspapers which are edited with considerable ability, one German the "*Wahrheitsfreund*," operates very successfully. It is edited by a convert named *Oertel*, a well educated disciple of *Olshausen* and decidedly devoted to his theological tendency; after having remained sometime in Barmen as a candidate (licentiate,) he was sent out as a missionary by the Langenberg Association. After having gathered a small congregation in New York, he fell into the hands of the Methodists and labored in their spirit for the promotion of their objects. From the unchurchliness of Methodism he threw himself into the opposite extreme of *Stephan's* Lutheranism and went with *Stephan* to Missouri. Involved in his disorders (and that not merely in things spiritual, but so as to make a most grievous misstep in an outward offence) like others he was delivered from his delusion and became sober. He wished to return to sound doctrine and was no doubt sincere, but his former friends, both in America and in Germany, decidedly and with a coldness that was justifiable, declined his advances. He then threw himself into the open arms of the Romish camp. The robe of the Evangelical minister was torn off in a public manner, for theatrical effect, when he had to abjure his protestant faith, curse his parents and teachers who had trained him therein, and then became by baptism a member of the Romish church. As editor of the paper just mentioned he is now a dangerous instrument in the hands of the Romanists, as his previous intellectual and theological training under protestant influence qualifies him to place in the worst light the weak points and dark side ascribed to Protestantism, its divisions, its subjectiveness, &c., in which his less informed opponents are unprepared to cope with him.

For some time past the American church is fairly upon its guard against the efforts of the Romanists.

Though the divisions of Protestanism in America favor their movements, the republican spirit opposes them, and this will operate among the people against the hierarchy still more than it has yet done. Its influence is felt, as the complaints which we have heard from some of them prove, even among the Catholic clergy, many of whom feel their situation as mere tools in the hands of their superiors, unpleasant, oppressive, especially when contrasted with the freer condition of other American clergymen. [Hengstenberg in Luth. Obs.

A HINT TO PREACHERS.

Dr. Stonehouse is said to have been one of the most correct and elegant preachers in the kingdom. When he entered into holy orders he took occasion to profit by his acquaintance with Garrick, to procure from him some valuable instruction in elocution. Being once engaged to read prayers and to preach at a church in the city, he prevailed upon Garrick to go with him. After service, the British Roscius asked the Doctor what particular business he had to do when the duty was over! 'None,' said the other. 'I thought you had (said Garrick) on seeing you enter the reading desk in such a hurry.' 'Nothing (added he) can be more indecent than to see a clergyman set about sacred business as if he were a tradesman, and go into the church as if he wanted to get out of it as soon as possible.' He next asked the Doctor, 'What books he had on the desk before him?" '*Only* the Bible and Prayer-book.' '*Only* the Bible and Prayer-book, (replied the player,) why, you tossed them backwards, and turned the leaves as carelessly, as if they were those of a day-book and ledger.' The Doctor was wise enough to see the force of these observations, and ever after avoided the faults they were designed to reprove."

Loss of "Thirdly." The Rev. Mr. ——, minister of ——, had the custom of writing the heads of his discourse on small slips of paper, which he placed on the Bible before him, to be used in succession. One day when he was explaining the second head, he got a little warm, and came down with such a thump upon the Bible with his hand, that the ensuing slip fell over the edge of the pulpit, though unperceived by himself. On reaching the end of the second head, he looked down for the third slip; but, alas! it was not to be found. "Thirdly," he cried, looking round with great anxiety. After a little pause, "Thirdly," again he exclaimed; but still no thirdly appeared. "Thirdly, I say, my brethren," pursued the bewildered clergyman, but not another word could he utter. At this point, while the congregation were partly sympathising with his distress, and partly rejoicing at such a decisive instance of the impropriety of using notes in preaching—which had always been an unpopular thing in the Scotch clergy—an old woman rose up and thus addressed the preacher: "If I'm not mistaken, Sir, I saw Thirdly flee out at the east window, a quarter of an hour syne." It is impossible for any but a Scotchman to conceive how much this account of the loss of Thirdly was relished by that part of the congregation which condemned the use of notes. [Chambers' Scottish Book.

DR. DEWEY ON THE MORAL PHILOSOPHY OF HISTORY.

The New Haven Herald gives the following outline of a Lecture recently delivered before the Institute in that city, by Rev. Dr. DEWEY, of New York.

Men are made social beings—Social principles and social bonds draw them together. There is one tie which leads to the results we are looking for, and that is constituted in sects which lead to social bonds and connections, forming a chain, every link of which is placed there by the hand above. Sects, marriage, family and government, are all ordained of Heaven, the former may come from men, but not the existence. These three considerations bring us to the fourth. The oldest form of human government is the patriarchal. This was in the infancy of the world. When we look at that voluntary principle by which men act, which so distinguished them from anything else, that restless, heaving will, breaking forth in uncontrollable violence, in bloodshed and mobs, our faith lags in regard to those great principles by which the universe is sustained. A mad world! the Cynic exclaims, and thinks himself as wise as any other.

Let us see why the human passions do not burst forth to make it a mad world, a scene of violence and disorder. It is because God holds the reins. There is an ordination heavenly by which the lawless impulses of man's nature are held in check. Social bonds, marriage, famine and hunger, bind men to labor and industry, while Anger sooner or later sinks into the toils which its own madness creates. The passions themselves are bound.—Wife, friends, and the beseeching tenderness of childhood must be sustained. If we break out of them all, we break out into a world of misery.—Man may rage like a demon, he does rage like a demon, but the power of misery comes sooner or later to subdue and restrain him—not in death—but in the laws of life.

It is as impossible the elements of social life and of government should sink into anarchy, as that the nations should sink, like the angels in Milton's fable, into some dark chaos below. The frame work of human government is established, having power within itself to sustain it—rising on eternal and unchangeable principles. The innate knowledge of a God, the eternal principles of Truth and Justice—nothing can shake them,—every man who steps upon the theatre of life feels and reveres them. And is it not extraordinary that the amazing and overwhelming tide of change and anarchy through which the world has passed, has not destroyed and obliterated them! Long founded dynasties, and the kingdoms of power and wealth, find their graves, but these eternal principles rise over their dust like pyramids to guide the world.

Are we ready to give up the world? No. The eternal principles shine like stars in the firmament, more distinct and visible, and blood and crime, though they seem to unite to whelm nature in darkness and destruction, raise them up. Persecution purifies these immutable principles like gold in a furnace. Virtue is not sunk, but is yet battling for these principles. Persecution has not and never can crush truth, but has peopled the ages with martyrs, and banded the oppression and cruel tyranny,—what was it against Swiss opposition?

The world is full enough of examples of oppression. Recollect the case of 150,000 civilized and christian people at Scio, who were crushed from existence by the ruthless hand of the Turk. Take an instance nearer home—on our own American shores—the conquest of Cortez and Pizarro—(I understand, says the lecturer, what I say,)—it has been said that theirs was a conquest of christianity, and an introduction of the christian religion; but they cared a thousand times more for plunder, than they did for Christ; they sailed over a sea of three thousand miles to gorge themselves in innocent blood. Oh! it was a robber act. Why, we are ready to ask, did not some bolt from heaven whelm their hosts to destruction? And those bloody robbers, after they had glutted their passions in blood and secured more gold than they could carry, put an innocent victim on a bed of red hot iron to get confessions of more treasure. Heaven! we are ready to exclaim, where is thy justce!

It is not that Cortez died in a dungeon, and Pizarro by violence, caused by his own unholy course, that he vindicated their deeds—their bloody records are floating down through the ages of time like rotten carcasses. Persecution has had its day, and so has martyrdom, and the vindication of truth and justice lies in every human bosom. The strength of oppression but arrays itself against the growing might of human indignation. And like a pall of darkness is the history that settles over the grave of Cortez. Montezuma refused to receive Christianity from his bloody hands. He honored him for that. We see France, that mighty theatre of revolutions, demons and bloodshed, with only one bright spot upon its history—Lafayette—gradually settling back to the foundations of order and improvement.

It has been said that to endure martyrdom was the greatest of human suffering; but he could think of nothing so much to be desired, as after having lived a life of virtue, to endure one short hour of pain in the passage to eternal happiness and reward. If the human heart had failed under these cruel persecutions, then had we been left in darkness and despondency for all that the world's history could have spread before us.

He then passed to view the history and progress of the human race in virtue and happiness—the principal point of which are these. Every great step which the world has taken, has tended to advance its progress in happiness. Every new era of civilization has presented these important facts, that succeeding nations have taken what has come down to them from former ages, improved it and thrown it into the future. The first step in civilization was in Egypt; from Egypt it passed to Greece—from Greece to Rome—from Rome to Western Europe, and thence to America. In the soft bosom of the East was the birth-place of mankind; there was the first form of government instituted—the patriarchal—which, though absolute, was mild and parental in its teachings and punishments. This was in the world's infancy: and do you not see in the submissive traits that distinguished it—the ready submission to authority and the contentment—a resemblance to childhood! The world at that age had few wants and few cares, and consequently few calls to exertion. Men took all their ideas of greatness from physical nature; they gratified their ambition by building vast pyramids—erecting splendid mausoleums; and even the strength of their armies was measured by numbers alone.

But Asia soon ceased to be the great theatre in the eyes of men, and the great drama of the world's progress passed to Greece. It took from Asia all it had to give, in civilization, art and literature, and refined and idealized them, and brought them into another existence and beauty. In Greece was the first great and creative energy of the world. In Greece was originated all that action and inspiring life in literature which is felt at the present day. Her soil was comparatively sterile, and hard the hand that cultivated it; her sports were athletic, and her philosophers and poets recited their productions at the gates in the open air. But the whole Grecian literature, when compared with our own, was simple—their style was simple because their thoughts were so. The world was yet in its infancy, and they had not that call nor the material for complicated

of the human mind; and he could not believe that the serious and extraordinary excitement in the mind of this age is superficial. The right of government—the progress of freedom—of right against suffering and oppression—when were these things so much in the mind of the world as now? When did poetry and literature and art ever contribute so much to their promotion and advancement as now. Even children's books are more grave than they ever have been before, and many now begin where others less advanced have stopped.

And next, of the position of Countries:—The progress of the world has ever been East to West, and we find the theatre of the world's manhood in Western Europe and America. In their geographical positions they are alike. In mountains like those of Scotland and Switzerland have been chosen the fastnesses of freedom; rich and broad plains like those of Germany for vast empires of splendor and power. But it requires countries having the commercial advantages of Europe and America to sustain freedom and arts and sciences, and take the lead in the progress of nations. We have the materials that the world wants—that mighty revolutionizing power of steam. And it is in this way that the nations of the earth shall feel the progress which the world has made—they will be repaid for the blood which they have spilt—the sufferings they have endured. It is just as certain that Railroads and Steamboats will penetrate the gloom of Africa, as that the light of the sun shall first dawn in the East. In view of what we have here seen, he must confess he had hope for the world.

The discussion of the rights of man—of liberty and freedom both in Europe and America—there has never been anything like it before. We can find nothing like it in the poetry, the drama, or the literature of ancient times. All these, in the days of Greece and Rome, were about the nation, always splendid, brilliant and visible.

If one will deepend in an age when the mind has fixed itself upon the principles of truth, let me tell him he mistakes the great principles by which the world is governed. In the French Revolution, in a secluded house in Paris, sat a man solitary, amid scenes of carnage and blood, writing a book. At the age of sixteen, his intellectual powers had astonished all. He gave his hand to the revolution, but fell a victim to suspicion and violence, because he did not keep pace, with the wild madness of his party. He advised milder measures, and was denounced as an outlaw for his wisdom. His book was "The Certain Progress of man to Freedom and Happiness." He was an infidel; but if he had such hope, Infidel as he was, in such an age of darkness, how much more hope is there for the Christian at the present day!—and when the past is filled with promises throughout, shall not the future be full of hope! Yes! they are promises written in gloom, and sorrow, and suffering; they are written, too, in blood, upon the stake, the rack, and the inquisition; and shall they not be fulfilled!

CHRISTIAN REGISTER.

BOSTON, APRIL 15, 1848.

UNITY AMID DIVERSITY.

Amid the great variety of the works and ways of God, there is a law of unity which it is pleasant to discern and trace. The attentive observer may perceive resemblance and essential oneness where superficial persons see only differences.—One creative idea may be discerned through all the animal tribes, while the view of an ordinary observer extends only so far as to distinguish man from beast, beast from bird, and bird from fish or from insect. There is one type of humanity amid all the distinctions of races of men, all the varieties of form, complexion, and intellect. There is a bond which connects all the sciences together, although the laborers in them seem to be working so far apart, and to have so little in common. All nature is one body with many members.

The variety that exists in the realm of nature with essential unity, may it not also exist in the kingdom of grace! If in the mineral, the vegetable, the animal kingdom, why not in the spiritual and heavenly! If in the physical Creation, why not in the New!

In the Christian Church which is "the New Creation" from God, we may expect to find the principle which is seen in the natural Creation—unity amid diversity.

In the first place, there is a unity in all objective truth, though there be not in that which is subjective. That is, there is a unity in truth as it is in God and nature, although there is not in man who apprehends and receives it. The truth as it is in reality is not affected by men's manifold and diverse perceptions of it. Their views and theories are as the broken images of the stars seen in the waters ruffled by the evening breeze—the lights running into one another or disappearing—but in the firmament above they are the same bright orbs that have been shining since the world began. It is the same sun and planetary system, the same heavens, though the antients regarded the earth as the centre around which the sun and planets revolved, and the sky a solid dome, while to moderns the sun is the centre, and above and around are the blue unfathomable depths of infinite space, in which revolve other systems resembling ours. There is one universe amid the innumerable worlds, and one power, diffused through them, binds them together and moves them in harmony.

So also there is one spiritual body—the Church. There is a unity in the Church, although it presents so divided an aspect to human view. The great divisions of the Church, the Roman Catholic, the Greek, the Protestant—and these last subdivided so numerously as to show a capacity of division almost equal to the infinite divisibility of matter,—one may compare to some manifold edifice, in which the same material is used, but with diverse, and in some parts rather uncouth and whimsical orders of architecture, if we view the building near, but on the whole grand and harmonious, if viewed from a distance. The Church is one, as it is the body of which Jesus Christ is the head, and all real believers are members of the body. It is one as Christ is the vine, and believers are the branches. The numerous members of the human body, and their different forms and uses, destroy not the unity of the body. If the eye say to the hand, or the head to the feet, I have no need of you, it is still one body. If one denomination of Christians says to another, I have no need of your the services of the other are not thereby dispensed with. If one desires to cut off another, it is suicidal policy indeed, but thank God it cannot fulfil its intentions. No living member can be severed from that body whose head is Christ. No living branch can be separated from the true vine which is Christ. It can only be separated when it shall have become fruitless and dead. In the midst of whatever anathemas and excision, or want of sympathy and fellowship, among professing Christians, the true church is one in the eye of Him who sent his Son to establish it.

There is "one body and one spirit;" the one "spirit of Christ"—the spirit of holiness and love through Christ, the Head—informing and quickening the minds and hearts of Christians. There is "one hope" to which they are called—"the hope of salvation." "One Lord," the one Master at whose feet all Christians sit, and learn of him. "One faith"—the same now that it was in the beginning—that "Jesus is the Christ, the Son of God," although there have been so many different explanations of what the Christ is, and what the Son of God; although some have regarded him as God supreme, and others still as a super-angelic being, and others still as only man. "One baptism," into the name of the Father, and of the Son, and of the Holy Ghost, however some maintain one mode and some another; however some apply it, and others refuse to apply it, to infants. "One God and Father of all, who is above all, and through all, and in you all," though some conceive of the one God, as Father, Son and Holy Spirit existing in three persons, or three manifestations, and others receive the One God as the Father only, according to the direct assertion of the apostle, To us there is ONE GOD, THE FATHER, and ONE LORD, JESUS CHRIST.

This diversity of Christian belief is owing to the varying and imperfect mediums through which the truth is refracted into men's minds—like the oar which, as soon as it is dipped into the water, immediately appears bent out of its right line; or like the rays of light which fall upon the eye as they are refracted obliquely through the atmosphere. Truth shines in primitive purity and brightness, but it reaches men's minds through the medium of passion, and prejudice, and ignorance. It is one and the same like the globe, of whose surface those of the widest scope of vision, and from the highest summit, cannot see a hemisphere, and much that is seen is dim and indistinct. It is like a vast mountain, all of whose sides none in a life-time can wholly survey, and they who look at it in different angles, and on opposite sides, see different objects, and appearances of things which on closer view seem to have been mistaken, and yet it is the same one great object that towers up in the midst of them all, and is admired by all.

But though there may have been such a diversity of religious sentiment in the Church, that one is at first apt to suppose there is not now, and never has been, any thing like unity of belief and spirit, there has nevertheless been, and is now, more unity than seems. Truth, as Christians have apprehended and received it, is more one than has been supposed. This point we shall endeavor to establish in a future number.

FAITH IN THE GOD OF THE SCRIPTURES.—Professor Bush, in his 3d letter to a Trinitarian, has the following:—"The one undivided and absolute Jehovah took upon him our nature and accomplished redemption on our behalf. This we affirm to be, upon the authority of Revelation, not only true in itself, but *the* great and paramount truth of the Christian system, without the real recognition of which there is no genuine faith in the God of the Scriptures."

Now we think we know well what we perceive, and what we do not perceive; and we do not hesitate to say, that we recognize no such truth as that above presented. Of course, judged by the Professor's test, we have "no genuine faith in the God of the Scriptures"; and what may be said of us, may be affirmed of the very many with whom we are one in the faith that rejects a Tri-unity, whether of persons or manifestations, as Father, Son, and Holy Ghost. Now we do not deny the Professor's right of declaring what he thinks is genuine faith. But if he spoke advisedly, (and we have supposed that he uses words with full consideration of what their weight is,) it indicates an exclusiveness which we did not suppose was his.

He adds, in respect to the above declaration, "This I hope to show still more distinctly in the sequel." We hold ourselves in readiness to examine what he shall lay before us.

BISHOP HUGHES ON THE TRINITY. It is sometimes a pleasure to be able to agree with a Roman Catholic theologian, and to acknowledge the perfect soundness and justice of his views. Bishop Hughes affords us this pleasure in the 8th Letter of his Series on the Claims of the Roman Church. He observes that "the supremacy of the Pope is as much an article of Christ's Revelation as the doctrine of the Blessed Trinity." And he adds further that "without it [i. e. without the fact of the Pope's supremacy,] an Arius would have triumphed over an Athanasius.

It happens, however, that as we do not find the Pope's supremacy in the Scriptures, so neither can we the Trinity; and as a student of Church History, we more and more clearly see that not argument, but temporal power put down Arius, and gave currency to the views of Athanasius.

THE MINISTRY AT LARGE. At the meeting of the Fraternity of Churches, held at the Bedford St. Vestry on Thursday evening of last week, Rev. Mr. Waterston read his Annual Report as Secretary, and gave a summary of the operations of the Ministry at Large. It was succinct, comprehensive and satisfactory; the usual abstract of the several Reports of the Ministers at Large was omitted, as they will be given either in part or in whole to the Public. The evening was passed in discussion of subjects pertaining to the work in which the Fraternity are engaged; the number of ministers they could sustain in the field—a number limited only by the means they could command.

On the Sunday evening following, Rev. Dr. Gannett preached a Sermon at his Church, on the same subject, from Isaiah lvi; 8, "The Lord God which gathereth the outcasts of Israel saith, yet will I gather others to him, beside those that are gathered unto him." The services were introduced with reading the Report which had been presented on Thursday evening. A large audience were present to hear Dr. Gannett's very eloquent and impressive Sermon.

DISCOURSE ON THE SOURCES AND REMEDIES OF CRIME IN LARGE CITIES. At the request of the Ladies' Benevolent Society in Charlestown, Rev. Mr. Waterston repeated, in the City Hall on Wednesday evening last, the substance of the Discourse which he had also delivered in Boston, and of which we have before spoken.

Among the evils, on which he forcibly and feelingly dwelt, were those connected with intemperance. He urged on the City government, in the plainest though most courteous manner, the duty of refusing to license. His Honor, the Mayor, G. W. Warren Esq., who presided on the occasion, introduced the exercises with appropriate remarks, and Rev. Mr. Budington offered prayer.

For the Register.

OUR COUNTRY AN EXAMPLE TO THE WORLD.

Our country bears a most peculiar relation to the world at large. In most references made to this republic in foreign journals, it is not spoken of as the United States but as America;—and we are called the American people: that is, the title of the whole Western Continent is applied to our Republic. This is a remarkable and very significant fact. For nearly all the empires of Christendom on the other hemisphere, own and govern portions of the American Continent and Islands. England, France, Spain, Portugal, Holland and Russia, each have territory here on this side of the ocean. Half of the whole continent is divided among numerous governments at home or abroad. Yet as if all these divisions of the American Continent were forgotten—the title of America is applied to us,—instead of the more exact title of the United States. The name of the whole country is given to the best part of it, and this republic holds a relation to the rest of the world which makes its example in all things, its character, its progress and destiny, of more influence among the nations than those of any other country.

The whole world is now implicated in a common fate. Whatever occurs in one nation, interests and concerns all others. And this is the era of revolutions. More revolutions have occurred throughout the world during the last eighty years, than in all the previous centuries of the Christian era, and the example of this country has done more than any single cause to excite them. The influence of a revolution in one country is felt everywhere. In a very few years the magnetic wires will interlace each continent like the web of a spider, and then skirting the northern coasts, will cross the narrow straits between the continents, and unite them together. Each chief city will then become as it were, the centre of the world, and where those wires meet, people of different realms may stand and know what is passing over the whole round globe. Amazing is the fact, and yet so undistinguished is it from an hundred other marvels of science, that we cease to feel the amazement. While science has thus brought distant places so near, and made each city the centre of information for the whole earth, moral causes have been working as great a change in our moral relations. By just the same proportion as our information comes to us earlier and from a farther distance, by just the same proportion has our interest in what is occurring over the globe, and our mutual concern in it increased. The electric throb which thus responds from one point to a long distance from it, has its counterpart in that curiosity and sympathy which nations now feel for each other. We are indeed growing to realize the sublime Christian idea—of one large brotherhood in the human family, and the rising or falling fortunes of a nation affect us as does a critical event in the life of a member of our own household.

The example, which we as a nation offer to the world, becomes a matter of supreme importance to all other nations. Ever since our origin have we been watched and remarked upon as no other people ever were.

The world has been looking on to see how the last experiment in government, in religion, in social life, and a large freedom will result. Not an unblemished example have we set to the world. There have been faults and risks which foreign despots have been ready to magnify into failures of the experiment. We have experienced inconveniences from being already so large a nation, composed of so many different elements; and thus the shame of repudiating honest debts which a train of misfortunes brought upon a small portion of the country, has been most unjustly visited upon other parts of the country and upon the whole of it. Yet considering that here all the profound problems of religion, government and social life have been thrown open for the free treatment of the whole people, and considering the risks of party strife, those who have observed us from a distance cannot but allow that thus far we have borne the trial well. The institution of negro slavery has been indeed, and is, a reproach to us among the nations which nothing can wipe away, but the absolute and entire renouncement of the iniquity. May we not now hope that the efforts of those who pray and demand that slavery shall be abolished will be largely advanced by the fact that the only other Christian nation which tolerated it has now swept it away in the first days of the Revolution of which we have just heard. It was in imitation of the example set by us, that the French nation has resolved to become a republic, and it began its career as such by pronouncing all its colonial slaves free from that moment. This will be to us a lesson or a rebuke, as we choose to regard it.

Such has been for two centuries the growing influence of this continent among the nations of this earth. And now humanity when it feels its woes and its burdens in the old world, looks wishfully to us across the ocean, and asks for our help, or emulates our example. In a recent popular insurrection against royal tyranny in Italy, we read that the people were excited by a translation into their language from one of our little school geographies, of the incident so familiar to us—of the throwing of the tea into our Harbor. Slowly indeed, but effectually, has our example worked abroad. The other continent has but just begun its career in the work of revolution. They will be yearly events there henceforward. The people are inclined to invert the saying of one of their own poets, "Whatever is is right," and to read it thus—"Whatever is is wrong."

What then shall that example henceforward be? This question suspends the hopes of the world. I see not how any of our citizens can realize the profound importance of the question, and not feel with it a throb of intense and virtuous desire that our testimony in profession and in deed may be on the side of all that is just and pure. If this land should become crowded with a debased and corrupt population, where shall humanity look for another refuge? The globe will then have been exhausted, and the memory of iniquity and of hopeless trial will have stained the soil of both continents. The choice will then lay between the crumbling dungeons and palaces of the eastern, or the polluted scenes of the western world.

☞ A young man in Vermont, about preparing for Meadville, would be very thankful for the aid of a Greek and English Lexicon, and a Greek Testament. If any one can spare either of these theological helps, he can send it to the office of the Unitarian Association; and, no matter how old, it will be gratefully received.

For the Register.

ORDINATION AT MANCHESTER.

Ordination of Mr. Arthur B. Fuller, as Pastor of the First Unitarian Church in Manchester, N. H., March 29, 1848.

The services on this occasion seem to us of a character sufficiently remarkable, and the situation of this church sufficiently interesting, to call for a more extended notice than they have yet received.

The sermon by Rev. Mr. Huntington boldly brought forward the tenets of Unitarian Christianity, so little known in that community. He showed, in the first place, that *total* depravity left a being with no foundation of good to build upon, unless he was by the election of divine grace snatched like a brand from the burning. It was clear such a being could not take the first step towards his own salvation; for in the darkness of his total depravity God had given him no light to direct the way, no first particle of good with which to commence reformation, no good impulse making him desire reformation. He then considered the doctrine of election, which by the creed of Calvin rescues only a few mortals. Upon what principle is that election made? All men being *totally* depraved, none have any peculiar claims upon divine mercy; the election then is made at caprice and without regard to merit. God then places a large class of beings into the world totally depraved, not elected, and inevitably destined to eternal misery. But this is a common method of argument, though we think not dwelt upon enough. Mr. Huntington then proceeded to take a view of Unitarianism we have not often heard advanced. Unitarians believe in the perfect purity and innocence of infants; what does this mean? It is clear, on the one hand, that they are innocent, because having *done* nothing, having thought nothing, they cannot have sinned; for if sin does not consist in bad thoughts or deeds, it has no moral quality whatever. On the other hand, their constitution is not that of beings incapable of sin, nor of saints who by long warfare in the world have become proof against temptation. The Preacher thought they had in them germs of good and germs of evil, which as they unfolded drew in different and opposite directions, the one toward God, the other toward sin. We agree with this interpretation of infant innocence and purity except in one particular. We think that *all* the germs of the infant soul tend toward good and good objects; and if they lead to sin, it is because they are not rightly directed. Made for an especial good end, their functions are abused, and this is sin.

Mr. Huntington's style is exceedingly good. He is sustained and equal, fixes the attention, and often by a rise hardly perceptible, soars to beautiful and eloquent flights. One illustration he gave of the state of birth is particularly expressive. We are located at our birth, said he, as it were, upon the side of a mountain; upward the heavenly heights and exhilarating atmosphere awaken our aspirations: but weary with the difficult though inspiring ascent, we are apt to permit the weight of earth-born desires to draw us downward.—We should be glad to see this sermon printed to be disseminated as a Unitarian tract.

The charge by Rev. Mr. Muzzey was full of tender and wise admonition. The address to the Society by Rev. Mr. Waterston was marked by the energy of style and force of illustration characteristic of that clergyman. He enforced what he said by apt references to mechanical works, and thus gave it a pleasant local adaptation. The hymns which were original, deserve praise for their simple and fervent style. All the other exercises were interesting, and of the first order of excellence.

On the whole we were well satisfied with the performances. Manchester is the growth of a day. It has a varied population, and is continually increasing. We hope that Mr. Fuller, who in more distant places has advocated a form of Christianity little known and less appreciated, will establish upon this frontier a strong-hold of the faith. May his health be spared; may his people, by the re-action of a ready zeal sustain him in this position distant from exchanges, distant from sympathy; and may many souls be the seals of his ministry!

NEW PUBLICATIONS.

The Playmate, No. 8. From Crosby & Nichols.

There are better engravings in this number than usual, and the reading matter is both entertaining and profitable.

The Congregational Singing Book. By Asa Fitz, Author of Parlor Harp, &c. From Phillips and Samson.

A work well adapted to the object for which it was compiled. It has old tunes which we hope will go down to the end of time; tunes which are valuable not only for the associations connected with them, but for the melody that inheres in them. It contains also, what we are very glad to see, some of the old *fugues;* though we miss Greenwich, the most thrilling of them all. Why do we not hear these fugues occasionally in the choirs of our churches which pay so much to get good singing? We venture to say that a skilful organist can find nothing by which to produce a happier effect upon a congregation; nothing to bring out the power of his instrument more gloriously, than these same old fugues. When are they sung, and the highest gratification not expressed even by persons of the most cultivated taste?

The New England Historical and Genealogical Register, and Antiquarian Journal. Published Quarterly under the patronage of the N. E. His. and Genealogical Soc. Boston: Sam'l G. Drake, Publisher.

No. 2, of vol. 2, for April, has made its punctual appearance. It contains a hundred and ten pages of valuable antiquarian lore.

Congregational Singing Book. For use in Churches, Sunday Schools, and Families. New York: C. S. Francis & Co.

In the form and style in which the book is got up, it has the advantage of the one we have already noticed; but it has fewer tunes and none of the fugues.

Blackwood for March. From T. Wiley, Jr.

The articles in this number of Blackwood, we recommend as a sovereign specific for relief of drowsiness, or low spirits. "Christopher North," whose fame as a sportsman is only exceeded by his reputation as a writer, certainly uses some of "Dupont's best," and keeps his gun in the cleanest trim; though we cannot approve always his particular pursuit of game, or the shots that he makes. His attack on Mr. Cobden is very sharp, though we think the shot will penetrate no farther than through the skin. But this is worse sometimes than to be killed outright.

"Romanism in Rome," is also a most lively article. A perfect view of Romanism one cannot get without looking at it in Rome. If any of our readers have friends of a Roman-tic turn of mind who are attracted to the services and the communion of the Catholic Church through an ideal of beauty which they seem to see in that church,—we think they will find the article in this number of Blackwood of some efficacy in correcting such an ideal.

Brownson's Quarterly Review. April 1848. Boston: Published by B. H. Greene.

Mr. Brownson's "Admonitions to Protestants," are deserving of a better fate than we presume awaits them from those to whom they are directed. He addresses himself indiscriminately to Protestants of every sect, as resting on "the hypothesis that Christianity is a natural development." Of course our Orthodox friends will demur at this. But Mr. B's admonitions are as pertinent to them, as their own to Unitarians; which is saying just as much for one as for the other, and more for charity than for the intrinsic value of either.

Story without an End. From the German of Carove, by Sarah Austin. With a Preface and Key to the Emblems, by A. Bronson Alcott. Boston: J. H. Francis.

The design of this little book, says the American editor, is "to quicken the hearts of the young, by displaying to their view, in the significant imagery of nature, an emblem of their Spiritual Life." "It is a revival in a new form, of the beautiful fable of Psyche."

Stories for Sunday Afternoons, from the Creation to the Advent of the Messiah. By Susan Fanny Compton. Boston: J. Monroe & Co.

The "stories" contained in this little book are of Adam and Eve, Cain and Abel, Noah, Abraham and Lot, Sodom, Hagar and Ishmael, Abraham and Isaac, Israel and Rebecca, &c., down to the Maccabees. We think it a very valuable little book. It will be interesting to the young, and will prepare them to read to more advantage the fuller narratives in the Bible. One very good use of it will be, for parents to read a story aloud to their children who have not yet learned to read; or, having read the story first, to repeat it in substance, without the book, to their little listeners. Parents who have not the gift of interesting children with stories, will find this a great help, and we hope each family will get a copy.

The Silent Pastor; or Consolations for the Sick.—Published by Munroe & Co.

We had time barely to mention, in a previous No. of the Register, that such a work had made its appearance from the hands of Rev. Mr. Ware of Cambridgeport, its editor. The basis of the work is a little volume bearing the same title, by Rev. Dr. Sadler of England. Mr. Ware has added to it several articles by American authors, also about half of the hymns, and more than half of the prayers. He has doubled its value, as well as its size. We cannot express our own views of its value better than to adopt the following from the accomplished editor of the Christian (Baptist) Review: "'The Silent Pastor,' is a delightful little book. It is designed to be a comfort and solace in the sick room. The thoughts are pure and appropriate, the tone serious, the style chaste, and the whole manner attractive. Much of the Poetry is truly beautiful."

The Sketches; Three Tales. I., Walter Lorimer; II., The Emblems of Life. III., The Lost Inheritance. New York: D. Appleton & Co.

This is an English work reprinted in this country. At the commencement of the volume, is a series of six sketches, views of actual scenes, to which are adapted the three different tales, as mentioned on the title page. The writers are the Authors of "Amy Herbert," "The Old Man's Home," and "Hawkstone." The design is novel and the execution felicitous. We do not assent entirely to the Church feeling as developed in the book, or to the views of baptismal regeneration; nor do we think the grosser notions of the spirit world, even though they come from the lips of a young child, in good taste or of good influence. But there is much that is pure, sweet and touching in the book; much especially in the story of the "Lost Inheritance," that accords with Wordsworth's beautiful line,

"Heaven lies about us in our infancy;"—

much that enforces and endears the discipline of sorrow; and all is presented in a style of composition which makes the work one of high literary character. It may be obtained at Crosby & Nichols'.

The Stellar Universe; Views of its Arrangements, Motions, and Evolutions. By J. P. Nichol, LL D., Professor of Astronomy in the Universe of Glasgow.

At the request of Prof. Nichol, Munroe & Company have imported an edition of the Stellar Universe from London, in sheets; and by having the work bound in this country they are able to sell it at the very reasonable price of one dollar and a quarter per copy. Prof. Nichol says in his Preface, that he "shall feel satisfied if the volume now issued be the means of enabling the splendors of the material creation, as an emblem especially of the power and beneficence of their Creator, to become more familiar mediately with those younger Intelligences, to whom, in the fresh morning of their life, the Universe is beginning to unfold its glory—everywhere gem-clad, as with stars."

Thoughts on some Important Points relating to the System of the World. By J. P. Nichol, LL D., Prof. &c., Author of the Architecture of the Heavens, Contemplations of the Solar System, etc., etc. First American Edition, Revised and Enlarged. Boston and Cambridge: James Munroe & Co. 1848—large 12mo, pp 261.

Prof. Nichol has reason to congratulate himself that the first American edition of his work has made its appearance under the auspices of his present publishers, who would be sure to bring it out in a style not surpassed by anybody else in the country.

The work is divided into two parts—Part I., embracing views of the Telescope; the State of Existing Knowledge regarding the Sidereal Arrangements to which we more especially belong; our Cognate Galaxies; the Speculations on what has been called the Nebulous Fluid, with their overthrow; and also the recent extension of our ideas concerning the Variety of the Stellar Creation; the Vitality of the Sidereal Universe, considered as a Scheme of Galaxies, and the relation of these great forms to Time and to the Infinite:—Part II., comprising the Instability of the Earth, and the Epochs of Evolution through which it has passed; the Nature of Material Evolutions as manifested by the Phenomena of Life; the Uses of Speculative Cosmology; also three valuable Notes. The Volume is illustrated by 14 Plates from the English edition.

In this and the other volumes of Prof. Nichol's works now accessible to American readers, they have the means of still higher mental culture, and enlargement of mind—shall we not say also of moral and religious improvement. Young persons who have attained to habits of reflection, and who have had a good common education, will find no difficulty in mastering these volumes. The young man, and the young woman, who shall make Prof. Nichol their teacher for a season, through his published books, and shall appreciate him, will experience a sensation like that of stepping into a new creation; will partake of a devout feeling with which they would unwillingly part, even if they could; will adore their heavenly Father the more for what they see of his Infinite Wisdom and Power; will feel, the more, the impressiveness and fitness of the precept, to glorify God in their bodies and in their spirits, which are his.

The Church—as it was, as it is, as it ought to be. A Discourse delivered at the Dedication of the Chapel built by the Church of the Disciples, Wednesday, March 15, 1848. By James Freeman Clarke, Pastor of the Church. Boston: Published by Benj. H. Greene.

We made a few remarks on this Discourse, soon after we heard it delivered. We then said that of three classes mentioned in it—the Orthodox, the Unitarian, and the Spiritualist—the latter would probably be the most nearly satisfied with the preacher's criticisms on them. We certainly had no idea that the Orthodox would feel such dissatisfaction, as the Recorder has shown. We can account for the very ungracious manner in which that paper has noticed the Sermon only on the principle that the writer of the notice must have felt stung in the conscience, though not pricked in the heart, by Mr. Clarke's observation that Orthodoxy is deficient in conscientiousness and in truthfulness. And indeed common fame attributes the notice to one notoriously deficient in the qualities above mentioned. We venture to say that nothing would appear in greater contrast than the opinion which the paper above mentioned has expressed, and that which the New Englander might give. We commend the Sermon to our readers, and hope to return to it when we have more time to bestow on it than just now. One thing we cannot forbear to say, however, that in yearnings after a deeper and broader unity of Christians—the unity prayed for by our Lord Jesus Christ—Mr. Clarke carries all our sympathies along with him; and we believe and know that not a few Orthodox men and women, however they might dissent from some of his opinions, would, on reading his Sermon, feel a fellowship with him in their holiest regards, and an assurance in their deepest convictions, that if a portion of vital Christian truth be not in this Sermon, and the Christian spirit not expressed in it, then Christ has risen in vain.

The New Englander. Vol. VI. No. 2. April 1848.

The articles of this number of the New Englander are on the following subjects: The British System of Postage; Upham's Life of Madame Guyon; Putney Perfectionism; Religious Toleration; The Relation of Education to the Well Being of States, with a Postscript; Robert Murray M'Cheyne; The Substitution of Sectarism for Public Schools, with a Supplement; Rev. Mr. Bellows on the Moral Government of God; Ireland—her sufferings and their remedy; England and the United States; Peace, and what next; Literary Notices.

The article on Mr. Bellows examines, and, in our opinion, overthrows some of the positions assumed in his late sermon at Brookline. We doubt whether Mr. B. would attempt to rally for their defence; we are very sure that he would acknowledge the strength and ability, as well as the Christian courtesy and high mindedness and generosity of his opponent. The article on "Religious Toleration," is a noble one, in which the writer stands on the high places where alone, as we believe, the Church will find true peace, and shine with the glory of the Lord risen upon her. We quote a few sentences at the close:—"We do not despair of the future. There are hopeful indications, at least, of a growing dissatisfaction among good men with the present divided state. Many failures may lie between us and the future Church Catholic of the Good.—We may all leave our bones in the wilderness. Yet we are persuaded there is coming a day of completer unity to the Christian Church, a day of long deferred beauty and prevalence, when Christians shall no longer be ruled by their diversities, but builded together in Christ on the broad identity of evangelical goodness. It will, perhaps, then be found that this denominational era, this sect-age, was not without its uses as a period of tuition and trial, preparing the way, it may be, in more ways than we see, for the better things that shall come after."

We know of no instrumentality which is doing more to bring these better things to pass, than the New Englander. Its own Theology is orthodox indeed, orthodox at the centre, though not in all its outside surface. This it may not compromise, and we do not wish it to compromise. But holding the "unity" on the broad identity of evangelical goodness, it yet leaves room for "diversities" of conceptions of the form of truth—and with this liberty the Church may be manifold and yet one.

We have read also the article on Education, and Sectarian Schools, which has a special interest at the present moment, and which we are glad to see maintains true liberal principles against the exclusive and mad measures suggested and received with favor in some portions of the orthodox Church. On one point perhaps we differ, and perhaps we do not, from the writer of the article on Sectarian Schools. He advocates "avoiding religious instruction altogether, provided it can be practiced without detriment to religious interests; and that it can," says he, "experience abundantly teaches." If by religious instruction he means inculcating the fear of God, which is the beginning of wisdom; if he would dispense with saying, "Remember now thy Creator in the days of thy youth," and with teaching the young to do justly and love mercy, and walk humbly with God; if he would have the teacher silent on the great precepts of love to God and love to man, we cannot agree with him, but think he errs greatly. If, however, he means what is usually called doctrinal instruction—doctrines as drawn out in creeds—then we do not differ. The reviewer also disapproves "the practice of reading the Bible in classes, or in the whole school as one class." As a mere reading exercise, we should assent to him. But we have the deepest practical conviction of the propriety and usefulness of reading the Scriptures as an opening devotional exercise, either by the whole school, or, if the school is large, by portions of the school in daily succession.

The Daguerreotype, Vol. 2, No. 5.

We have received this No. from Wiley, and the Table of Contents presents an inviting entertainment.

Littell's Living Age. No. 285.

The Number starts with an article on Ralph Waldo Emerson, which, both from the subject, and also from the writer, Mr. Gillfillan, is of special interest and value.

Chambers' Miscellany.

No. 17 may now be obtained, containing an account of Border Feuds, Border Ballads, Peter the Great, Moors of Spain, Some Poems from Cowper, &c.

FAIR IN AID OF THE PRISONER'S FRIEND ASSOCIATION.

The members of the Prisoner's Friend Association propose holding a Fair commencing May 1st, and continuing three days. The proceeds are to be appropriated to the furtherance of the objects of this Association, among which are these:

To call the attention of the people to this subject, and consequently excite their interest therein. This can be done by distributing information in regard to it, by lectures and the circulation of book and papers. Among the latter is the 'Prisoner's Friend,' published by Charles Spear. It is the only paper in this country devoted to this reform. It has thus far yielded its proprietors no income. The Messrs. C. & J. M. Spear have identified themselves with the cause as its originators, and constant and steadfast friends, and the Association would like occasionally to extend to them a helping hand, by partly meeting their office expenses, by paying contributors to the paper, aiding them in visiting and relieving prisoners in any other way that the exigences of the case may demand; but pledging themselves for no amount, or to aid in any particular way excepting such as at the time be judged most judicious and so expressed by a vote of the Association.

They also want funds, which they promise to use economically and carefully, to enable them occasionally to give freed prisoners a suit of clothes, or a few days board, until employment can be procured for them.

This Association propose as one branch of their labors, an interest in the females discharged from the House of Correction. They are of all ages, from early childhood to old age.—When their term of sentence expires, they go, or are enticed back to the scenes of former temptation, and in a short time the doors of the prison again close upon them, hardened, reckless and abandoned. We would be ready at the door of the House of Correction to meet them, to assure them that they have true friends, and that we have ready for them a respectable home. Many, we are sure, would most thankfully put themselves under our guidance, and if only a few, or one even can be saved, who will say that we have labored in vain.

To accomplish much we want not only pecuniary aid, but interest and counsel. We hope to have members of the Association from all parts of the State. No subscription or assessment is asked, but only such voluntary offerings as each feels disposed to give. If those to whom this plan commends itself will assist us in accomplishing this object, we shall doubtless succeed.

Any description of articles will be acceptable, and will be gratefully received by the Committee of Arrangements, before or on the 29th of April. Gifts of flowers and refreshments will be very acceptable May morning.

Signed by MRS. SAM'L. MAY, MRS. B. H. GREENE. and 25 others.

[The places of reception are at 88 Atkinson st., 4 High st., 38 Cornhill, and 38 India st.—Want of room has compelled us to abridge the Circular, but we have given the substance.]

☞ PROFESSOR WINES. The first of this gentleman's Lectures on "the Hebrew Polity and Laws," will have been given (Thursday eve., at the Masonic Temple,) when our paper of this week shall be published. We regret that we were unable to announce them last week. We have seen them noticed in the very highest terms by the leading papers where Prof. Wines has already delivered them. The course embraces four, to be delivered on successive Thursday evenings.

☞ Rev. G. W. Weeks, formerly an esteemed Methodist minister, is now entering upon his duties as pastor of the Unitarian Society in Pomfret, Vt.

☞ Mr. James Means of this city has been invited to succeed the late Rev. Dr. Codman, as minister of the Second Congregational Society in Dorchester.

☞ Rev. Mr. Motte, of Boston, has received an unanimous invitation to settle over the Unitarian Society in Brattleboro', Vt.

GENERAL INTELLIGENCE.

LATEST FROM EUROPE. The arrival of the Steamer Washington at New York on Friday last, and of the Hibernia on Sunday evening, enables us to know still more of the events that are transpiring in Europe. The following summary from the European Times, we take from the Traveller, and our readers may be interested to look at things through English eyes.

The political hurricane which has swept away monarchy in France, has extended to Germany; and in *Austria*, after a despotism of forty years, Prince Metternich has been compelled to take flight, the Viennese having taken up arms and overthrown his government. The States Assembly of Lower Austria were to meet on the 13th inst., to frame an address to the Emperor Ferdinand, praying for the abolition of the censorship of the press and other reforms. On the 11th and 12th meetings of the students took place, and some excitement prevailed. On the 13th the students and the people assembled in great numbers, and proceeded to the States palace to prefer their demands. A tumult followed, and the palace was forced by the populace. Prince Metternich immediately took flight, and a collision, in which many lives were lost, ensued between the people and the soldiery. A proclamation was issued in the afternoon, announcing the resignation of Prince Metternich, and the whole city was illuminated in the evening. On the 14th the students and the burgesses began to arm, and the vacillation of the court, which knew not how to concede the reforms demanded, and yet was in a position to refuse, rendered, for some time, the authority of the Emperor highly precarious. In fact, the Austrian monarchy is virtually dissolved. The dismissal of Metternich, and the overthrow of his despotic system, snaps asunder the links which bind together the heterogeneous States of Hungary, Bohemia, Moravia, Gallicia, Styria, Tyrol, Lombardy, and Sclavonia; and it remains to be seen what future limits will be fixed to the authority of Austria Proper. The indeed to the authority of Austria Proper. The independence of Bohemia and Hungary is inevitable. Already the people, in a delirium of joy, are taking steps to secure their freedom. A proclamation, issued by the Emperor Ferdinand on the 15th, cedes the liberty of the press, the establishment of a national guard, and a constitution to be granted as soon as the deputies of the Provisional States can be convoked, which is fixed for the 3d July. The Emperor is enthusiastically received by the people wherever he appears, and at the last accounts order was completely restored at Vienna.

In *Prussia* a similar revolution has taken place attended with a frightful effusion of blood. It was at first reported that King Frederick William had been compelled to fly from his dominions, but this proved to be not the case. During the 16th, 17th, and 18th inst, tumultuous assemblages of the people took place at Berlin, with some serious collisions in the streets. The result was, on the 18th inst. the King of Prussia issued a decree convoking the Diet, to take measures for the regeneration of

Germany, for the formation of a general Zollverein, in which the same measures, weights, and the same commercial rights, shall bind together the great Germanic Confederation. The press is now free, but the independence of Germany is to be guarded by a strict military system as heretofore.

In *Hanover*, on the 17th inst. a vast multitude assembled before the palace. In about an hour the Crown Councillors prevailed upon the King (late Duke of Cumberland, son of George the Third) to accede to the demands of the people.—The censorship of the press was abolished; the sittings of the States again declared public; and a general amnesty was granted. No disorder took place.

In *Saxony*, the censorship of the press is abolished; trial by jury, religious freedom, and other salutary reforms, are assured. The Duke of Brunswick has been compelled to follow the example of the King of Saxony.

In *Bavaria*, the King is alleged to have come to the determination to abdicate immediately after the opening of the Chamber, and to take up his residence in Sicily. In *Baden*, an insurrection of the peasantry in the mountainous parts is fearfully on the increase. At *Constance* a republic has been proclaimed.

FRANCE. The National Guards of Paris have started a journal of their own entitled *L'Ordre, Journal des Gardes Nationales.*

It is said that there are now 540,000 persons out of employment in and about Paris; a number daily increasing.

Many houses or hotels in the fashionable quarters have become literally devoid of occupants.

Advices from Havre of the 13th say that the mob have again menaced the flax-mills unless the English were dismissed. The like has occurred at Lisieux and Malaunay, where the proprietors have suffered personal violence on account of their English workmen. There are 2500 English workmen employed in the Normandy factories.

M. Odillon Barrot has addressed the President promising the co-operation of himself and friends to the Government if they will do their best to prevent the political revolution from being a social one; and that the expression of the national sovereignty at the ensuing primary election be sincere—devoid of deceit and lies.

Citizen Bergeron, who was tried in the beginningof the ex-King's reign for an attempt against the life of his Majesty has been appointed Commissary-General in the departments of the Aisne and Somme.

The Archbishop of Lyons had written to the Minister of Public instruction and Ecclesiastical Affairs to protest against the violation of the grand principal of association, committed by the Commissary of the Government, in decreeing the suppression of religious communities not authorized by law.

The fact is, and there is no denying or concealing it, Paris is in possession of the clubs, who rule not only it but the ostensible Government. The national guards, only a week ago, are now impotent whether for good or evil. In case of an outbreak the national guards, who were so useful in re-establishing order on the two days after the abdication of Louis Philippe, could no longer be depended upon. Paris would be in the possession of the mob, and that mob is under the direction of leaders, composed of the worst and the most unscrupulous of demagogues.

A recent statistical work on France states that the bulk of the property of Louis Philippe was in forests, and, as Duke of Orleans, his income thence was at least £300,000 a year. The crown estates he possessed as King were also principally in woods yielding him £250,000 more.

The private domain of the ex-King is not to be sold, but to be sequestrated for the use of the state and its revenues applied.

The *National* offers a suggestion that the private property of Louis Philippe should be pledged to the public creditor.

The Prefect of Police has issued a notification to all foreign artisans, who had arrived in Paris since the revolution, that they could not participate in the public works; and warned all those intending to come to Paris in expectation of employment, that they would be expelled from the city.

A very violent scene took place some nights since in the council of the Provisional Government. In the course of their deliberations a proposition was made by M. Ledru Rollin, which, not being approved of by his colleagues, was rejected. Upon this M. Ledru Rollin threatened that if his proposition were not agreed to, he would call in the people assembled in the court, and force the Government to accede to it. M. Garnier Pages upon this immediately rose, and drawing a pistol from his pocket, declared that if M. Ledru Rollin attempted to put his threat into execution, he would shoot him through the head. The affair went no further.

The Carlists mean to make a desperate push to carry the elections. No money or arts will be spared. Their cry is now that France, with universal suffrage, would be a Republic, whether the head were elective or hereditary!

Persons of all parties are offering themselves as candidates for seats in the impending National Assembly. A large number are partisans of the Bourbon and Orleans governments.

DENMARK. Letters from Riel of the 13th March state that a courier has brought very important news from Copenhagen: the press is entirely free, and popular meetings are authorized.

RUSSIA. His Majesty the Emperor has issued the following ukase to the Minister of War:

In the West of Europe events have transpired which manifest the sinful design of subverting legal authorities. The alliances of friendship and the treaties by which Russia is connected to the neighboring powers, impose upon us that sacred duty to take timely measures for placing a portion of our troops upon a war footing, that in case circumstances should demand it, a firm front may be opposed to the direful spread of anarchy.

In pursuance of this we command:—

1. Immediately to organize reserves belonging to the divisions specified in the index.

2. To this end immediately to call into active service those privates who are bound to form the reserve corps, but who are on furlough for a given or for an indefinite period, in the government to be hereafter named.

3. This assembling of troops shall take place immediately after this ukase shall have been published in the circles, and shall terminate without fail on the 1st (13th) of April next.

[The five remaining articles of this ukase only relate to the equipment of troops, place of rendezvous, and other regulations as to the general discipline, &c.] (Signed) "NICHOLAS."

We take the following from a summary in the Atlas.

BAVARIA. The French Government has received a telegraphic despatch announcing that the King of Bavaria had abdicated. No dates or other particulars are given—the telegraph being interrupted by the weather.

M. Collu, formerly the unpaid Attache to the Embassy in London, is charged for the present with the superintendance of the affairs of the Embassy, but is not accredited as Minister at the English Court.

Ireland. The meeting which excited so much interest, came off on the 20th ult., at the North Wall. Dublin, without any outbreak. Mr. Richard O'Gormon, sen., took the chair, and addresses to the French Republic were agreed upon expressing strong sympathy for the success of the new government. Mr. O'Donahue moved an address to the Queen praying for a repeal of the Union.

The Government have arrested W. S. O'Brien, and Messrs. Meagher and Mitchell for sedition.

Poland. Proclamation of a Republic in Cracow, on the 18th. The inhabitants of Cracow proclaimed a Republic. 15,000 insurgents are under arms. On the previous day the Governor was compelled by the people to release 400 political prisoners implicated in the recent insurrection.

Austria. M. de Rothschild has subscribed 100,000 florins towards the equipment of the National Guard of Vienna.

Miscellaneous. The Emperor of Hungary has granted to his people a liberal constitution.

The riots in Glasgow have considerably injured trade. There was no recurrence of rioting up to the latest dates.

In Leipsic on the 18th, the town was illuminated in honor of the victory gained by the inhabitants of Vienna over Metternich, and the announcement of a constitution to Austria.

Lola Montes is in Switzerland. This extraordinary and notorious individual had found a new protector in the British Charge d'Affaires at Berne, Mr R. Peel, son of Sir Robert Peel. She is seen promenading with him daily, arm in arm.

On her arrival, Mr. Peel gave a dinner, to which she invited the Ambassador. Lola looks pale and sickly, but her eye still retains its brilliancy, and her carriage is peculiarly graceful. The King of Bavaria has expelled her from his dominions, and the judicial and political authorities of the kingdom have received orders to pursue the said Countess where ever she may be found, to arrest and carry her to the nearest fortress, there to be placed in the hands of the law.

There was a serious disturbance at Munich on the 16th. All the police office windows were broken—its rooms were invaded, and its registers flung into the streets. The troops put an end to the disturbance.

The news of the proclamation of the French Republic created great excitement in Stockholm. The students assembled and had a grand torch-light procession, crying *vive la libertie.* The police very wisely abstained from all interference, and the students, after parading the city, quietly dispersed.

King Leopold has given his Ministers full leave to make any proposition they may think advantageous for Belgium.

In Belgium the chief event has been the suspension of cash payments by the two great banks, the bank of Belgium, and the Societie Generale.

Some disturbances have taken place on the Luxembourg frontier.

The Duke and Duchess of Montpensier are living in studied retirement at Brussels.

It is announced that Dutch Luxembourg has established a republic. The town of Luxembourg has not, however, shared in the movement, from being at the mercy of the fortress.

The Hanoverian Gazette contains a decree, signed by the Minister of the Interior, abolishing the censorship of the press, but at the same time providing for the punishment by law of those who shall publish political libels against the established order of things.

The King of Sardinia has published a general amnesty for political offences. Serious disturbances have occurred at Sardinia. At Chamberry, on the 14th, cries for a republic were uttered but the military restored tranquility. The King of Sardinia had consented to the convocate of a constituent national assembly.

Italy. As soon as the news of the French Revolution and the subsequent proclamation of the Republic was known at Rome, an immense crowd of people proceeded with banners and cheers for the Constitution and the French Republic, to the Quirinal, where a deputation was chosen to present an address to the Pope.

The Journals of Rome publish the following reply of the Pope to an address of the Municipality, calling for Constitutional Institutions and guarantees:

"The events which follow precipitately and in rapid succession, sufficiently justify the demand which you Senor Senators addressed to me in the name of the Magistrates and Council at Ismell, it is known that I am unceasingly engaged in giving to the Government that form which you, gentlemen, demand, and which nations require.

Nevertheless, I flatter myself that in a few days, the work being completed, I shall be able to announce the new form of Government, which will obtain general satisfaction, and more particularly that of the Senate and Council, who are more minutely acquainted with the circumstances and the position of the country.

May God bless these, my desires and labors; and if conducive to the welfare of Religion, I shall stay at the post of the crucifix, to offer up thanks for all the events Providence has allowed to take place; whilst I, not so much as Prince, but as head of the Universal Church, shall be content if they contribute to the glory of God.

FLIGHT OF A PORTION OF THE POPULATION OF PARIS. The following from the *National*, edited by Marrast, a member of the Provisional Government, and Mayor of Paris, we presume intends only the foreign residents in that city, of which there have been very large numbers. It may be fear, or it may be other motives, which induce their flight.

"What then has taken place for some days that we hear sudden journeys, precipitate departures spoken of on all sides! The movement which induces a portion of the population to quit Paris *almost resembles a flight.* And why fly! What danger menaces us! What perils have we to apprehend! Why affect fear! Why simulate alarm! What terrifying symptom has appeared in the horizon to inspire this sad idea of emigration!"

"It is at this moment," says the Editor, "that the roads are covered with fugitives. But where are they going! On what soil do they expect to meet with greater liberty and greater security!"

THE POSSESSIONS AND COLONIES OF GREAT BRITAIN. Rev. Edward Bickersteth, in a lecture before the Islington Protestant Institute, has the following statistics:—

In Europe, besides the British and Channel Isles, we have Heligoland, Gibraltar, Malta, and the Ionian Islands. In Africa, we have Sierra Leone, Cape Coast, the Ascension, St. Helena, the Cape of Good Hope, the Mauritius, the Sechelles, and Aden; in Asia, the vast continent of Hindostan, with mighty annexed possessions. We have also Penang, Malacca, and Singapore, and Borneo. In Australia and New Zealand, new empires are rising up under the sway of the British crown. In North and South America, in the western hemisphere, we have a widely separated dominion, extending from our remote possession of the Falkland isles, by British Guyana and the West Indian Islands, to our wide-spread territories in North America. No other kingdom has such a dominion influencing every part of the world. It embraces a population of above 130,000,000 subjects, while probably 50,000,000 more are under our influence.

The population of our colonies, apart from Hindostan, is as follows, by returns to parliament in 1842:

North America, - -	1,621,152
West Indies, - -	901,082
Other Colonies, - -	2,152,101
Total, - -	4,674,335
This population probably now exceeds	5,000,000.
That of our Eastern empire is reckoned at - - -	100,000,000
That of the British Islands,	27,000,000
Of the other colonies, -	5,000,000
Total, -	132,000,000

Thus, taking the population of the earth at 1,000,000,000, nearly one-seventh of its population are our fellow subjects.

CONGRESS. *Monday, April* 3. Senate. A message was received from the President by the hands of his Private Secretary, J. Knox Walker, Esq., communicating a copy of the official despatch received by the last steamer from Mr. Rush, the American Ambassador in France, which contained an announcement of the events of the Revolution. The President expressed his perfect approval of the conduct of the Ambassador in his prompt recognition of the Provisional Government, such an approval being, in the judgement of the President, only what was due from the United States to the new member of the family of Republics.

Mr. Allen of Ohio then moved that the resolution previously offered by himself, tendering the congratulations of Congress to the French people, be taken up. Lost—yeas 21 nays 22.

The bill to relieve the Judges of the Supreme Court from doing duty as Circuit Judges in the various states of the Union for the period of one year, was read. Before any direct discussion had taken place upon it, Mr. Hannegan moved that the Senate go into executive session, which was agreed to.

In the *House of Representatives*, a joint resolution, expressing the sympathy of Congress with the French people on occasion of their recent Revolution, and the proclamation of a Republic, was introduced.

The general discussion of the resolution was entered upon by Messrs. Hilliard of Alabama, McClernand of Illinois, the two Ingersolls, Haskell of Tennessee, Cummings of Ohio, Giddings, Bayley of Virginia, Duer of New York, and Tuck of New Hampshire. The discussion was one of the most exciting that has taken place in the House during the session. The subject of slavery was introduced by Messrs. Giddings and Tuck, in connection with the proclamation of the Provisional Government of France, abolishing slavery in the French Colonies, and produced a great deal of warm feeling. The debate was protracted till a late hour, when, on motion of Mr. Ashmun of Massachusetts, the House adjourned.

THE CONGRESSIONAL RESOLUTION OF SYMPATHY, finally passed the U. S. Senate, as follows: That, in the name and behalf of the American people, the congratulations of Congress are hereby tendered to the people of France, upon the success of their recent efforts to consolidate the principles of liberty in a republican form of Government.

Yeas, 32; Nays, none.

The Resolution in the House passed by vote of 174 yeas, to 2 nays.

The President is to transmit the Resolution to our American Minister at Paris.

IN THE MASS. SENATE, on Tuesday, April 4th Mr. Denney, from the Committe on Charitable Institutions, upon the report of the Trustees of the State Reform School, stating that some unknown philanthropist, who had already given $10,000 to the institution, proposed to give $10,000 more, if the state would add a like sum for the benefit of the institution, made a report accompanied by a resolve in aid of the State Reform School, which were ordered to be printed.

HON HORACE MANN has been chosen Representative of District No 8, to fill the place of the late John Quincy Adams, by the following vote:

For Mr. Mann	4254
" Mr. Whitaker	1839
Scattering	1065
Majority	1350

SEVEN MISSIONARIES MASSACRED. It is stated in a recent letter from Alexandria, that information had been received that seven Roman Catholic missionaries (among whom was Mgr. Cazolani, a bishop,) who passed through that city three or four months ago, had been massacred on the frontiers of Abyssinia.

THE DEAD SEA EXPEDITION. The United States Ship Supply, arrived at Port Mahon on the 6th of January from Gibraltar, and would sail about the 1st of February for the East. Commander Lynch had been very seriously sick of the small pox, but was recovering. His son and one of the sailors had also been attacked with the same disease and had recovered. There were no other cases on board and none apprehended. The ship had been thoroughly cleansed and fumigated.

The whole numoer of houses at Cape Town according to a Directory just published there, is 3,150. Number of inhabitants, 28,765. Value of landed property, £1,905,087.

☞ The Rev. ORVILLE DEWEY, D. D., of New York, is to deliver the Annual Address before the American Peace Society, at its anniversary in this city next month.

☞ Mr. S. F. Clarke, late of the Divinity School at Cambridge has received and accepted an invitation to become the Pastor of the First Congregational Society in Athol. His ordination will take place on Wednesday, the 19th of April, at 2 o'clock P. M. Sermon by Rev. L. W. Leonard of Dublin, N. H.

*** In Mr. Brinley's advertisement of the "Syrup of Sarsaparilla," in this day's paper, testimony is given to it by DRS. WEBSTER, GAY and SMITH as the best Preparation of Sarsaparilla yet known," and as worthy a Diploma from the Massachusetts Charitable Association. This will be a sufficient assurance to the public, that it is no quackery, but a useful and salutary medicine.

CORBETT'S SARSAPARILLA.

READ THE FOLLOWING CERTIFICATES:

☞ Messrs. Edward Brinley & Co—Gentlemen: With a bottle of "Corbett's Compound Extract of Sarsaparilla" I received a copy of the Formula for preparing it. For testing the Syrup, the fact of the existence in it of the active substances named was ascertained, and the general good qualities of the Preparation inferred.

The Formula exhibits the union of some of the best of our native medicinal Roots and Plants, with substances of the HIGHEST repute as remedial agents, and does NOT contain any metallic compound. For the cures in which the medicinal qualities of Sarsaparilla are sought, this Preparation should have a preference, in consequence of the care and skill in compounding it.

Respectfully, AUG. A. HAYES, M. D.
March 16, 1848. *State Assayer.*"

[From MARY M. NESMITH, *wife of the Hon. George W. Nesmith, President of the Northern Railroad.*]

"This may certify that I was afflicted with Salt Rheum for more than fifteen years, prior to 1847. I tried different remedies without permanent relief. In the spring of the year 1847, I was induced to test the efficacy of Dr. Corbett's "Compound Syrup of Sarsaparilla." During the space of three months I used about a quart of this medicine. I find myself fully relieved from said disease, and can therefore cheerfully recommend to others who may be afflicted in like manner to *try* this cheap and valuable Medicine.

MARY M. NESMITH."

None genuine but with Dr. Corbett's signature, and for sale by the Proprietors,

EDWARD BRINLEY & CO.,
Nos. 3 and 4 south side Faneuil Hall.
april1 3tis

☞ SUNDAY EVENING SERVICE. In addition to the usual morning and afternoon services, the Indiana Street Church will be opened *every Sunday Evening*, for public worship, to be conducted by clergymen in the city and vicinity.

☞ On Sunday Evenings the seats will be free; and a collection will be taken to defray expenses and in aid of the Society.

☞ Rev. Wm. H. Channing at the last of the series of Evening Lectures, to-morrow evening, April 16th.—Services commence at 7½; and the usual collection will be taken up. april15

☞ FRATERNITY OF CHURCHES. The Delegates of the various Branches of the Benevolent Fraternity of Churches for the coming year, are requested to meet to-morrow Evening, (Sunday, April 16th,) at the Chapel of the Church of the Saviour in Bedford st., at 7 o'clock. april15

☞ REV. CHARLES SPEAR, will deliver an Address in the Unitarian Church in Taunton next Sabbath, in the morning, on Discharged Convicts, and in the evening, in the Universalist Church, on the Improvement of Prisons. april15

☞ TEACHERS' SOCIAL UNION. There will be a meeting of the Union on Monday Evening next, April 17th, at the Bulfinch Street Vestry, at 7½ o'clock.

A full attendance is earnestly requested, as a question of great importance will be discussed.

T. GAFFIELD, Secretary.

☞ WORCESTER WEST ASSOCIATION.—A Meeting will be held on Monday, April 17th, at 4 P. M., at the House of Rev. G. T. Hill, Hubbardston. april15 HENRY F. BOND, Scribe.

☞ NOTICE. The Worcester Association, will meet at the House of Rev. Mr. Bartol in Lancester, on Tuesday, the 18th inst, at 5 o'clock, P. M.
april15 H. WITHINGTON, Scribe.

☞ A CARD. The subscriber would gratefully acknowledge the receipt of a donation of several valuable books, through the agency of Lewis G. Pray, Esq., of Boston, and in answer to a call made by him through the "Christian Register" several weeks ago.

All the donors have my most sincere and grateful thanks.

April 15, 1848. H.

☞ SUNDAY SCHOOL SOCIETY. The Annual Meeting of the Sunday School Society for the choice of Officers will be held next Wednesday, 19th instant, at 4 o'clock, P. M., at No. 124 Washington st.
april15 S. G. SIMPKINS, Rec. Sec'ry.

MARRIAGES.

In this city, 30th ult, by Rev Mr Huntington, Mr L. P. Haskell to Miss Susan G. Hallowell, both of Boston.

By Rev C. F. Barnard, Mr Henry Weltch to Miss Anna Collins, both of this city.

April 4, by Rev Moses G. Thomas, Mr James W. Munroe of Winchendon, Ms., to Laurana, youngest daughter of Larra Crane, Esq.

April 6th, by Rev Amos Smith, Mr B. I. Bradshaw to Miss Abby W. Eastman, both of Boston.

9th inst, by Rev Mr Thomas, Mr Henry M. Phelps to Miss Abby M. Putnam.

On Tuesday afternoon, April 4, at Charlestown, Charles W. Moore, Esq., of that city, to Miss Catherine W. Hews, daughter of John Hews, Esq., of Cambridge.

In East Boston, 16th ult, by Rev Dr Putnam, Mr Joseph Boardman to Miss Janet Anderson.

In Brighton, 9th inst, by Rev Mr Whitney, Mr Elisha Brewer to Miss Hannah E. Clark.

In South Natick, April 9, by Rev Mr Gannett, Mr Edwin Ordway to Miss Costillia D. Lacoste.

In Brooklyn, on Wednesday evening 5th inst, by Rev Mr Farley, Mr George Washington Baxter to Miss Caroline Mary, only daughter of James Nesmith, Esq., all of Brooklyn.

In Lowell, April 1st, at the Free Chapel, by Rev Mr Wood, Mr Edward Autz to Miss Ann Stott.

In Salem, Mr Henry Riechers to Miss Nancy Peabody.

In Northboro', March 28, by Rev J. Allen, Mr John W. Eager to Miss Laura W. Eager.

In Keene, March 22d, Mr Moses Wright to Miss Fidelia Wilson.

In Taunton, 3d inst, Mr Samuel Shaw of Raynham to Mrs Caroline W. Farnham of Taunton.

In Nantucket, on Sunday evening, April 2d, Mr Charles W. Perry of New Bedford to Miss Anna Goodman, of N.

In Duxbury, April 2, by Rev H. C. Atwater, Mr Henry Paulding to Miss Emeline Batson of Lubec, Me.

In Northfield, Charles F. Fay, Esq., to Miss Georgiana Minot.

In Portland, on Sunday, 26th ult, Mr George E. Taylor to Miss Ellen M. Cox.

In Mansfield, 2d inst, by Rev William H. Kinsley, Mr Franklin Smith of Bridgewater to Miss Emily D. Hyre of Mansfield.

In New Bedford, 2d inst, Mr Charles Reynolds to Miss Maria S. Spooner, both of that place.

In Providence, 20th ultimo, by Rev Mr Hall, Rev Josiah P. Tustin, Pastor of the Baptist Church in Warren, R. I., to Miss Mary Brown, daughter of Isaac Brown, Esq., of Providence. 4th inst, by the same, Francis L. B. D'Wolf of Bristol to Caroline M., daughter of Samuel Dexter, Esq., of that city. 15th ult, Thomas J. A. Gross to Miss Emily A. Brown, both of Providence.

In Fitchburg, Mr Jacob P. Davis to Miss Sarah B. Bowditch, both of Salem.

DEATHS.

In this city, April 4th, at the "Boston Female Asylum," of dropsy, Louisa Clementine Mann, 3 years, 10 months.

In Somerville, at the McLean Asylum, 20th ult, Mr Philip Whittemore of West Cambridge, 53.

In Lynn, 6th inst, Mrs Huldah B. Gibson, 48, eldest daughter of Sylvanus Newhall.

In Easton, Amelia Augusta, wife of Mr John G. Read, and daughter of Rev Paul Dean, 32.

In Warwick, April 1, Mrs Jerusha Goldsbury, widow of the late Col. James Goldsbury, 74.

In Middleboro', on the 26th ult, at the residence of Mr Job Pratt, Mr Cornelius Dean of Taunton, 75.

In Mansfield, 3d inst, Harrison B. Pratt, Esq., in the forty-fifth year of his age, son of Solomon Pratt, Esq., of Mansfield. The funeral was attended on Fast Day, from the Unitarian Meeting House; just five years before, the same day, the funeral of his wife was attended from the same place.

In Providence, on Thursday evening, Mr Geo P. Daniels, in the 39th year of his age; also, at the residence of Mr Daniels, on Thursday morning, Miss Mary Earle, in the 23d year of her age. 2d inst, Mr John R. Balch, in the 76th year of his age.

EAST BOSTON, May 23d, 1847. Mr. S. W. Fowle—Sir, I have seen so much of the virtue of "Wistar's Balsam of Wild Cherry" that I feel it my duty to add my testimony in its praise. My son about 14 years of age, has for the last ten months been afflicted with a severe cough, pains in the side and body, and a gradual wasting, until he was but a mere living skeleton. I had had the advice of three Physicians, but none of them could give him any relief, and gradually yet surely he seemed to be sinking into the tomb.—Happening accidentally to see some of your "Free Almanac's" we felt as though the Balsam would help HIM, as there was some cases that had been cured when they were as bad as he was. I therefore procured a bottle of Dr. Kidder, the Agent in this place, and before he had used all of it he began to get better, and by using three bottles his cough was all gone, and he is now enjoying *good health*, for which he is solely indebted through the blessing of God to Wistar's Balsam of Wild Cherry.

WM. DIXON.

Dr. Kidder says the article has given universal satisfaction to his customers.

None genuine, unless signed I. BUTTS on the wrapper.

For sale by SETH W. FOWLE, 138 Washington street, Boston, and by Druggists generally. april15

WANTED. A Preceptor for the Milton Academy. Apply to Dr. Spooner of Dorchester, to Rev. John H. Morrison, or to Samuel Adams in Milton.
Milton, April 11, 1848. 1stf april15

WALTER I. FROST.
182 WASHINGTON STREET,
2 doors North of Franklin,
FISHING TACKLE
—of every description.—
april15 1tis1yos

MARTIN L. BRADFORD, 142 WASHINGTON ST., 3 doors north of the Old South Church,
IMPORTER, WHOLESALE, AND RETAIL DEALER IN
KNIVES AND FORKS,
POCKET KNIVES, SCISSORS, RAZORS,
FAMILY HARDWARE,
CARPENTERS' TOOLS,
Sole Agent in New England for LEONARD & WINDT'S Patent Tailors Shears and Barbers Scissors. —ALSO—
A complete assortment of Fishing Tackle.
Agent for Johnson's Patent Spring Fish Hooks.
Agent for Schoenbein's Gun Cotton.
april15 eop7tis

BOARDING SCHOOL AT CONCORD, MASS. THE Summer session will commence on the 1st day of May, and continue fifteen weeks. The School is situated in the pleasant Village of Concord, an hour's ride from Boston. The number of pupils will be limited to fifteen, who will receive the undivided attention of their instructors. Lads fitting for College or for business life will receive a course of instruction, adapted to their wants. Terms, including board, instruction, washing, care, &c., $45.00 a term. Circulars, containing a particular account of the School, will be sent to those who desire them.

Refer to Hon. Samuel Hoar, Revs. B. Frost, Samuel Barrett and F. D. Huntington; Drs. John Homans, J. V. C. Smith, Edward Jarvis, and A. Ball; H. H. Fuller, F. O. Watts, Newell Harding, Charles Buck, John H. Rice, D. W. Jones, Oliver Ames, Jr., Francis Fisher, Levi Parker, N. F. Cunningham, Samuel Greele, Joseph Barrett and William Hayden, Esquires, and to the editor of this paper.

CHARLES W. GOODNOW.
april15 1tisostf

STATIONERY.

S. G. SIMPKINS, 124 WASHINGTON STREET, corner of Water st., has for sale at low prices, a general assortment of
ENGLISH, FRENCH AND AMERICAN STATIONERY,
Consisting of Cap, Letter and Note Paper; Tissue, Cartridge and Wrapping Paper; Envelopes; Drawing Paper; Bristol Board; Bonnet and Binders' Board; Drawing and Writing Pencils; Osborne's Water Colors; Sealing Wax; Wafers; Steel Pens, on cards and in boxes; Gold Pens; Black, Blue and Red Writing Ink; Gold and Silver Pencil Cases; Inkstands; Pocket Books; Wallets; Memorandum Books; Card Cases; Motto Seals; Letter Stamps; Visiting Cards; Gammon Boards; Chess Men; Stylographic Pencils; Portfolios; Work Boxes; Writing Desks; Transparent, Porcelain and School Slates; Drawing Books and Copy Books, Indelible Ink, &c.

ACCOUNT BOOKS.

Legers; Journals; Day Books; Letter, Note, and Memorandum Books.

—ALSO—

Bibles, of quarto, octavo, and smaller sizes, in various styles of binding. april15

WALTER I. FROST.
IMPORTER AND DEALER IN
HOUSEKEEPING HARDWARE
—AND—
CUTLERY,
No. 182 WASHINGTON STREET,
(Opposite Bromfield Street,)
BOSTON.
Warranted HEMMING & SONS best Drilled-eyed NEEDLES.
april15 1yis

LITTELL'S LIVING AGE, No. 205. Price 12½ cents. CONTENTS.

1. Ralph Waldo Emerson.
2. English Society under James I.
3. Influence of the Weather.
4. French's Walk round Mont Blanc.
5. One-Eyed Widow and the Schoolmaster.
6. Sledy Castle and its Tragedy.
7. Central Telegraph Station.
8. Canadian Politics.
9. France, Past and Present.
10. Cholera and Influenza.

Poetry, the Brothers, our appointed Time.

Published every Week at Six Dollars a Year, by E. LITTELL & CO., corner of Tremont and Bromfield streets.

☞ The Entrance to the Office is now in Bromfield Street. 1tis april15

NEW GOODS.

DANIELL & CO.,
201 WASHINGTON STREET.

WE have recieved by recent arrivals at New York and this port, a choice selection of
FOREIGN GOODS,
and from our best manufacturers in this country all the kinds of
DOMESTIC GOODS,
wanted for a family, making our Stock complete in all our departments, and which we are prepared to sell at extremely
Low Prices.
Many articles having been recently purchased at great sacrifice at the
NEW YORK AUCTIONS,
will be sold less than cost of importation. We wish our customers to feel assured that whilst we always name but
ONE PRICE
for our goods that it shall always be a low price. Our Stock consists in part of
SHAWLS,
Of all the new and desirable styles;
DRESS SILKS,
In great variety of widths, styles and colors;
BLACK SILKS,
Of the best make and finish imported.
DRESS GOODS,
Of every fabric suited to the season.
Linen Goods,
Manufactured in the best manner, of pure flax.
EMBROIDERIES—a beautiful assortment of the latest styles.
LINEN CAMBRIC HDKFS—plain borders, hemstitched, revere stitched and embroidered.
MOURNING GOODS—consisting of every article used for mourning.
Embossed Centre Table and Piano Covers,
Quilts, Blankets, Cottons, Flanaels,
and every description of
HOUSEKEEPING GOODS.
DANIELL & CO.,
201 WASHINGTON ST.
april15 eopiseopos2m

☞ *In consequence of the great increase of our Carpet Business, we shall close our Dry Goods Stock at*
GREAT BARGAINS
For Thirty Days Only.
ENTIRE STOCK
OF NEW AND FASHIONABLE
DRY GOODS,
AT LESS THAN PRIME COST.
HENRY PETTES & CO.,
No. 224 WASHINGTON STREET,
CORNER OF SUMMER STREET,
BOSTON,
WILL sell all that remains of their large and valuable Stock of Goods,
At Auction, in 30 Days,
and in the mean time will mark down and sell, at less than first cost of importation,
MORE THAN 100 PACKAGES
GOODS,
Selected expressly for this Spring's Retail Trade.
It is well known that we always sell goods of the best quality, and as we have determined to relinquish the Dry Goods Business, purchasers can rely upon great bargains.
For the future we shall devote ourselves exclusively to the Manufacture and Sale of Carpetings.
CLOSING PRICES OF GOODS.
Superior Ginghams, at 6d.
Extra Do. at 11 cents.
London Prints, at 12½ cents.
Extra French Prints, at 17 cents.
Fine Muslin de Laines, at 20 cents;
Rich Cashmere Shawls, at $5, (former price $10.)
Printed Paris Shawls, at $4, (former price $8.)
Rich Long Shawls, at $18 and $20, (formerly $25 and $30.)
Extra Rich Silks, at 62½ cents, (former prices 87½ cents and $1.00.)
april15 3tis HENRY PETTES & CO.

BRACKETT & CROSBY,
Importers, Wholesale and Retail Dealers in
WATCHES, JEWELRY, PLATED WARES
—AND—
FANCY GOODS,
and Manufacturers of
SILVER PLATE,
No. 69 Washington Street, Boston,
WHERE may be found a well selected assortment of the above articles, of the newest and richest styles, which will be sold at reasonable prices.
Particular attention paid to the manufacture of *SILVER PLATE.* All articles manufactured by us will be sold at the lowest prices and warranted of *STANDARD FIRMNESS.* The above department under the superintendance of OBADIAH RICH.
april18 2mis

MONEY AND TIME SAVED.
DRY GOODS CHEAP!
AT THE
LADIES' EXCHANGE,
192 Washington Street, Boston.

GEO. W. WARREN & CO.
CALL the attention of purchasers of Dry Goods, *either at wholesale or retail*, to their
NEW STOCK OF SPRING GOODS.
[*At this establishment purchasers can find every kind and quality of Goods, from a common unbleached Cotton or sixpenny Print, to the finest and most costly fabrics imported, and always at EXTRAORDINARY LOW PRICES, and only one price named.*]
We are now opening a large and Splendid Stock of
Shawls, Silk Goods, Dress Goods, Fancy Goods, Linens, Woollens, Cottons,
In fact, everything in our line, for either
Men's, Women's or Children's Wear,
OR FOR
HOUSEKEEPING PURPOSES.
WE ARE NOW PREPARED TO SHOW THE LARGEST ASSORTMENT OF GOODS, AND AT THE LOWEST PRICES, EVER KNOWN IN OUR EXPERIENCE.
Grateful for the liberal patronage bestowed upon us, we shall use our best means to continue the increase of business, that has yearly attended us; our sales having reached a very large amount, make our per cent. expenses so low, that we can afford to sell at unusually small profits, and *we find it our interest* to do so—the interest of buyer and seller is one, *in the long run.*
There is an impression with some that large stores are more expensive than small—whereas our *per cent.* expenses are *less than one-half* what they were in our smaller store. We have increased our sales so much more in proportion than we have our expenses.
"SMALL PROFITS, QUICK RETURNS."
ONE PRICE ONLY.
GEORGE W. WARREN & CO.
march25

1848. 1848.
SPRING STYLE.
I AM now prepared to offer to my old and new customers—for Gentlemen and Youth—for Spring and Summer—at Wholesale and Retail—a very extensive assortment of Hats and Caps, at prices which cannot fail to suit the most prudent and economical purchaser.
Store and Chambers, 173 Washington street.
april8 7tis W. M. SHUTE.

DORR'S DISCOURSE ON WHITMAN. Just published, by BENJ. H. GREENE, 124 Washington street,—A Discourse on the Life and Character of the late Rev. Jason Whitman, delivered in the First Congregational Church in Lexington, Feb. 27, 1848, by Rev. Theodore H. Dorr, Minister of the Second Congregational Society in Lexington. 3t april8

GENTLEMEN'S HATS!
SPRING MODE.
COOK & COSTAR,
HATTERS,
NOS. 15 AND 17 COURT STREET,
INVITE THE ATTENTION OF THEIR PATRONS AND THE PUBLIC, to the
SPRING STYLE HAT
which they introduced on SATURDAY, the 4th inst.
Upon issuing the Fashion the present season, C. & C., would state that their arrangements with Messrs. Wm. H. Beebe & Co., (late Beebe & Costar,) of New York, will enable them to produce a Hat, which for beauty of design, richness of material, and elegance of style, can be unapproached and inimitable.
As they have an experienced Shaper always in readiness, Gentlemen can have their Hats fitted to the oval of their heads so as to conform to the features of the wearer, and preserve the original symmetry of the Hat.
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Boston, March 11, 1848. 6tis

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NO. 15 CHAMBERS'S MISCELLANY. Just published. CONTENTS.

Traditionary Tales of Tweeddale, The Maid of Neidpath, etc., Madam Roland the Girondins, Shipwreck of the Medusa, Voluntary Distortions, Tight Lacing, etc., Sculptor of the Black Forest, Poems of Sir Walter Walter Scott.

This work is confidently commended to Teachers, School Committees, and all others interested in the formation of "School Libraries," as the very best work for this purpose. Its wide range of subjects, presented in the most popular style, makes it exceedingly interesting and instructive to all classes. The publishers have been favored with the most flattering testimonials from distinguished school teachers, and expressing the most earnest desire to have it introduced into the libraries of all schools.

From George B. Emerson, Esq., Chairman of the Book Committee of the Boston Schools:

Messrs. GOULD, KENDALL & LINCOLN:—

Gentlemen,—"I have examined with a good deal of care "Chambers's Miscellany of Useful and Entertaining Knowledge" particularly with reference to its suitableness to form part of a library for young persons.—It is, indeed, a library in itself, and one of great value, containing very choice selections in history, biography, natural history, poetry, art, physiology, elegant fiction, and various departments of science, made with great taste and judgment, and with the highest moral and philanthropic purpose. It would be difficult to find any miscellany superior or even equal to it; it richly deserves the epithets "useful and entertaining," and I would recommend it very strongly as extremely well adapted to form parts of a library for the young, or of a social or circulating library, in town or country."

I am Respectfully Yours, &c.,
GEO. B. EMERSON.

GOULD, KENDALL & LINCOLN,
march15 3tis1st Publishers, 59 Washington st.

HOUSEHOLD GOODS!
GE

POETRY.

For the Register.

SPRING.

The stem that long has borne the stormy blast,
Enclosed with ice, or heavy with the snow;
Does, when the winter's chilling breath is past,
Its springing leaves, and bursting blossoms show;
So ye, on whom the world's cold wind has blown,
While here you suffer for your Master's name,
The kindness of the Father soon shall own,
And in the fruit you bear His love proclaim;
Its storms are sent by the same Father's love,
Who with the seasons marks the varied year,
That you may thus your full obdience prove;—
Then courage take, and calm each rising fear!
Endure! For Spring will quickly come again,
Come in your hearts, as now on hill and plain.

J. V.

THE CHILD IS FATHER OF THE MAN.

My heart leaps up when I behold
A rainbow in the sky;
So was it when my life began;
So is it now I am a man;
So be it when I shall grow old,
Or let me die!
The child is father of the man;
And I could wish my days to be
Bound each to each by filial piety.

[Wordsworth.

[From the National Era.]

THE CRISIS.

The day is breaking in the East, of which the prophets told,
And brightens up the sky of Time the Christian Age of Gold:
Old Might to Right is yielding, battle blade to clerkly pen,
Earth's monarchs are her peoples, and her serfs stand up as men;
The isles rejoice together, in a day are nations born,
And the slave walks free in Tunis, and by Stamboul's Golden Horn!

Is this, oh countrymen of mine! a day for us to sow
The soil of new-gained empire with Slavery's seeds of woe?
To feed with our fresh life-blood the old world's cast-off crime,
Dropped, like some monstrous early birth, from the tired lap of Time?
To run anew the evil race the old lost nations ran,
And die like them of unbelief of God and wrong of man?

The Crisis presses on us; face to face with us it stands,
With solemn lips of question, like the Sphinx in Egypt's sands!
This day we fashion Destiny, our web of Fate we spin;
This day for all hereafter choose we holiness or sin;
Even now from starry Gerizim, or Ebal's cloudy crown,
We call the dews of blessing or the bolts of cursing down!

By all for which the martyrs bore their agony and shame;
By all the warning words of truth with which the prophets came;
By the Future which awaits us; by all the hopes which cast
Their faint and trembling beams across the blackness of the Past;
And in the awful name of Him who for Earth's freedom died;
Oh ye people! oh my brothers! let us choose the righteous side!

[J. G. Whittier.

[We publish the Marseilles Hymn, of which this is a spirited translation, not because we approve its sentiments; for we do not, except its aspirations for Liberty. We give it to help the reader to a more vivid conception of the enthusiasm and impetuosity of the people, during the days of the recent Revolution, when the masses who knew the Hymn by heart, made the streets resound with its strains. "Aux Armes"! how terrific that cry, uttered in full chorus! It is matter of mingled wonder and congratulation, that a people, under the influence of such a spirit, restrained themselves where they did. It was the Lord on High that stilled the raging of the seas, even the tumult of the people.]

THE MARSEILLES HYMN.

Ye sons of France awake to glory,
Hark, hark what myriads bid you rise;
Your children, wives, and grandsires hoary,
Behold their tears and hear their cries.
Shall hateful Tyrants, mischief breeding,
With hireling hosts, a ruffian band,
Affright and desolate the land,
While peace and liberty lie bleeding!
To arms! to arms! ye brave,
The avenging sword unsheath,
March on, march on, all hearts resolved
On liberty or death!

Now, now the dangerous storm is rolling,
Which treach'rous Kings confederate raise;
The dogs of war let loose are howling,
And lo! our fields and cities blaze.
And shall we basely view the ruin,
While lawless force with guilty stride
Spreads desolation far and wide,
With crime and blood his hands embruing?
To arms! to arms! &c.

With luxury and pride surrounded,
The vile ineatiate despots dare,—
Their thirst of gold and power unbounded,—
To mete and vend the light and air.
Like beasts of burden would they load us,
Like tyrants bid their slaves adore;
But man is man, and who is more?
Nor shall they longer lash and goad us.
To arms! to arms! &c.

O, Liberty! can man resign thee,
Once having felt thy gen'rous flame;
Can dungeons, bolts and bars confine thee,
Or whips thy noble spirit tame?
Too long the world has wept, bewailing
That falsehood's dagger tyrants wield;
But freedom is our sword and shield,
And all their arts are unavailing.
To arms! to arms! &c.

MISCELLANEOUS.

Selected for the Register.

MARY MAGDALENE: A TRADITION OF NAIN.

Mary arose from the crimson pillows on which she had been reposing, and approaching the window, drew back, with a silken rope, the heavy draperies of purple wrought with gold, which shaded the apartment from the direct rays of the sun, and gazed with a thoughtful brow out on the quiet street of the city of Nain. Beyond its walls lay the sea, where waters reflected back to heaven the thousand resplendent lights and shadows, scattered along the western horizon by the flashing rays of the setting sun, and in the far distance, like a streak of grey clouds, lay the mountains of Judea. Many a shallop, richly laden, was gliding over the still waters: some bound outwards, freighted with rich dyes and stuffs of Nazareth; some coming into port, bearing treasures of gold and jewels from distant lands; others with costly silks and fine paintings, polished mirrors of steel and silver, pearls and wrought ivory from the Ionian isles. The chaunt of the oarsmen, as their oars flashed lazily in the glowing waters, came faintly and sweetly on the ear, and the white sails scarcely swelling in the breeze, looked like saffron tinted clouds. Then came stealing and chirping on the stillness, the vesper hymns of the birds, and blending as they did with the gradually decreasing hum of the city as the evening mist brooded over it, they were sounds which shed over the spirit of Mary Magdalene, a something like peace. A band of young and beautiful maidens now tripped along, with jars filled from the purest well in the city; then came a crowd of children dancing to the sound of symbols and lutes, and trailing after them long vines of flowers, and interwoven wreaths, and sounding out their joyful laughter and sounds of mirth which well accorded with the sweet harmony of music.

Mary Magdalene turned her eyes wearily away from those tokens of peace and joy, and leaning her head against a marble pillar, wept. A low sweet voice aroused her, singing an old Jewish song, which told in sad poetry the tale of a broken heart. The singer was a young and lovely girl, just blushing into the morning of life; her skin was like polished ivory, save where a rose tint flushed her cheeks and dyed the tips of her taper fingers. Her large blue eyes were cast downwards, and the full red lips just parted enough to reveal two rows of pearl-like teeth; her exquisitely formed arms and bust, combined with a slight and graceful figure, now half hidden by a profusion of sunny hair, which fell back from her sad childish forehead, and swept the mosaic pavement, completed the beautiful picture. Mary started as the voice told her, her slave had been a witness to her emotion, and raising her magnificent form to its utmost height, while her commanding black eye flashed with anger, exclaimed. "Thou here! away slave! how dost thou dare see me weep." The timid voice was stifled, and the fair young head bowed in silence and in tears. After gazing on the young maiden a few minutes, during which short space, anger, contempt, and an expression of mysterious bitterness alternately changed her countenance, the weeping grief of Ada moved her bitter spirit, and chased away every feeling except pity.

Come hither Ada—come hither poor bird.—Forgive thy mistress' wayward mood, and sing again, but sing something to lighten my heart, for it is heavy and sad, child—sing something to stir the still fountain of its gladness—sing, sing Ada—is not the cage a gilded one—then wherefore sad and silent?" "The star that lit my path, lady, is gone out; Zimri, the widow's son is dead."

"Ah! dead! poor child, I pity thee! Yet, Ada, come hither; I would tell thee, maiden, to cherish a love for the dead—let it not go out, and leave thy heart, like the waters of that sea whose sullen waters cover those olden cities which were destroyed in their might and glory by Jehovah. Thou hast heard of the fruits which grow on its banks?"

"Yea, lady."

"Let love for the dead go out, and thou wilt become like—like me—yea, Ada, me—beautiful and bright to the eye, but within, bitterness and ashes! But hark!"

"Oh, lady," sobbed the young slave, "that sound of grief is the wail of Zimri's mother and kinsmen. They are bearing him past to the grave." And Ada rushed to the window, and, straining her eyes through the misty twilight, saw the bier on which was laid the dead body of Zimri, and over it the bended form of his widowed mother, weeping; and by the torch lights which they carried, the sorrowful faces of his kinsmen.

"They are coming, lady," she cried to Mary, who had thrown herself again on the crimson couch. "Oh Zimri! is that still form never more to move? Methinks I see now the smile on his white lips, and the waves of shining hair upon his brow. See, lady! they are beneath the window, and the pall has fallen so closely around him that you can see the beauty of his form, even in death. Why do they stop! a crowd approaches—who—what—ah! it is the Prophet! Jesus and his followers."

Mary started from her recumbent posture, and throwing back the tresses of her long black hair which had fallen like a veil around her, with a look of intense anxiety gazed on the face of Ada, who still, unheeding her mistress' emotion, continued—"He is like one of our mountain palms in his majesty. His brow is like the evening star, and his serene lips drop honey. He approaches the widow, he looks on her tears with eyes of tender pity—he speaks—he raises his face towards heaven, and reaches forth his hand and lays it on his head. "God of my fathers! the dead!" and with a loud and piercing shriek she rushed forth into the streets.

Mary started up with an expression of dread and wonder, and looking down on the crowd below, saw the youth arising from the bier at the command of Jesus. She saw him, with the warm breath of life in his nostrils, who a few moments past was dead and cold. And, as the shouts of the assembled people rent the air, many of whom were now willing to believe on and worship Him who had wrought the miracle, he bowed his head meekly on his bosom, and gathering the folds of his garment around him, glided noiselessly away from the multitude.

On that day, while the Master sat at meat with Simon, a rich and learned Pharisee of Nain, a woman came and knelt at his feet, and watered them with her tears; and unbinding her hair, wiped them with the heavy shining curls, then kissed his feet, and anointed them with ointment, the perfume of which filled the room; and he said to her "Thy sins, which are many, are forgiven thee—thy faith has saved thee—go in peace."

L. G. P.

(Original.)

MARY MAGDALENE.

She passes through the gates
Amid the crowded throng;
She lists not to the festal strains
Which fill the air with song!

Bright forms of beauty crowd the hall
With many a noble guest!
She sees not, hears not, feels alone
That earth is not her rest!

She seeks for him who came to save,
She hears his voice from Heaven;
"Thy love hath saved thee," child of earth!
Rejoice, "thou art forgiven!"

1848. L. G. P.

For the Register.

OMENS.

Dr. Johnson, notwithstanding his elevation of mind, was a firm believer in predictions, dreams, &c. There are some things which occur in the transactions of life, that have been harbingers of events, to which they were the abortive epitomes. The falling of the great jewel from the crown of his Majesty, at the time of his coronation, was considered as ominous of a dismemberment of the empire. What part this jewel was, the following occurrence strikingly foretold. "A new ninety-gun-ship, that was launched at Chatham about the 1780, had at her head the figure of Atlas supporting the Globe. By an error of the builders the globe was placed so high that part of it was obliged to be cut away before the bowsprit could be fitted in. This part happened to be no other than all North America; and what was more remarkable, the person who was ordered to take the hatchet and slice it off, was an *American*."

NOBLE REVENGE.

When I was a small boy, says Dr. Southey, there was a black boy in the neighborhood, by the name of "Jim Dick." Myself and a number of my playfellows were one evening collected together at our usual sports, and began tormenting the poor colored boy, by calling him "blackamoor," "nigger," and other degrading epithets. The poor fellow appeared to be excessively grieved at our conduct, and soon left us. We soon after made an appointment to go skating in the neighborhood, and on the day of the appointment I had the misfortune to break my skates, and I could not go without borrowing a pair of Jim Dick. I went to him and asked him for them. "O yes, John, you may have them in welcome," was the answer. When I went to return them, I found Jim sitting by the fire in the kitchen reading the Bible. I told him I had returned his skates, and was under great obligations to him for his kindness. He looked at me as he took the skates, and with tears in his eyes, said to me, "John, don't never call me blackamoor again," and immediately left the room. These words pierced my heart, and I burst into tears, and from that time resolved not to abuse a poor black in future.

LETTER FROM HON. JOHN Q. ADAMS TO HIS SON ON THE BIBLE AND ITS TEACHINGS.

LETTER III.

The second general point of view, in which I propose for you to consider the Bible, to the end that it may "thoroughly furnish you unto all good works," is in the historical character.

To a man of liberal education, the study of history is not only useful, and important, but altogether indispensable, and with regard to the history contained in the Bible the observation which Cicero makes respecting that of his own country is much more emphatically applicable, "that it is not so much praise-worthy to be acquainted with as it is shameful to be ignorant of it." History, so far as it relates to the actions and adventures of men, may be divided in five different classes. First, the history of the world, otherwise called universal history; Second, that of particular nations: Third, that of particular institutions: Fourth, that of single families: and Fifth, that of individual men. The last two of these classes are generally distinguished by the name of memoirs and biography.

All these classes of history are to be found in the Bible, and it may be worth your while to discriminate them one from another. The universal history is short, and all contained in the first eleven chapters of Genesis, together with the first chapter of the book of Chronicles, which is litule more then a genealogical list of names; but it is of great importance, not only as it includes the history of the creation, of the fall of man, of the antediluvian world, and the flood by which the whole human race, (excepting Noah and his family,) were destroyed, but as it gives a very precise account of the time from the creation until the birth of Abraham. This is the foundation of the ancient history, and in reading profane historians hereafter, I would advise you always to reflect upon their narratives with reference to it with respect to the chronology. A correct idea of this is so necessary to understand all history, ancient and modern, that I may hereafter write you something farther concerning it; for the present I shall only recommend to your particular attention the fifth and eleventh chapters of Genesis, and request you to cast up and write the amount of the age of the world when Abraham was born.

The remainder of the book of Genesis, beginning at the 12th chapter, is a history of one individual (Abraham) and his family, during three generations of his descendants, after which the book of Exodus commences with the history of the same family, multiplied into a nation; this national and family history is continued through the books of the old Testament until that of Job, which is of a peculiar character, differing in many particulars from every other part of the Scriptures. There is no other history extant which can give so interesting and correct view of the rise and progress of human associations as this account of Abraham and his descendants, through all the vicissitudes to which individuals, families and nations are liable. There is no other history, where the origin of a whole nation is traced up to a single man, and where a connected train of events and a regular series of persons from generation to generation is preserved. As the history of a family, it is ultimately connected with our religious principles and opinions, for it is the family from which (in his human character) Jesus Christ descended. It begins by relating the commands of God to Abraham to abandon his country, his kindred, and father's house, and go to the land which He would show him. This command was accompanied by two promises, from which, and from their fulfilment, arose the differences which I have just noticed between the history of the Jews, and that of every other nation.

The first of these promises was "That God would make Abraham a great nation, and bless him;" the second, and incomparably the most important one was, that "in him all the families of the earth should be blessed." This promise was made about two thousand years before the birth of Christ, and in Him had its fulfilment. When Abraham, in obedience to the command of God, had gone into the land of Canaan, the Lord appeared unto him and made him a third promise, which was that he should give that land to a nation which should descend from him, as a possession; this was fulfilled between five and six hundred years afterward. In reading all the historical books of both the Old and New Testaments, as well as the books of the Prophets, you should always bear in mind the reference which they have to these three promises of God to Abraham. All the history is no more than a narrative of the particular manner, and the detail of events by which those promises were fulfilled.

In the account of the creation, and the fall of man, I have already remarked that the moral doctrine inculcated by the Bible is, that the great consummation of all human virtue consists in obedience to the will of God. When we come hereafter to speak of the Bible in its ethical character, I shall endeavor to show you the intrinsic excellence of this principle; but I shall now only remark how strongly the principle itself is illustrated, first in the account of the fall, and next by the history of Abraham. In the account of the creation we are informed that God, after having made the world, created the first human pair, and "gave them dominion over every living thing that moveth upon the earth." He gave them also "every herb bearing seed, and the fruit of every tree for meat;" all this we are told "God saw was very good.

Thus the immediate possession of every thing was given them, and its perpetual enjoyment secured to their descendants, on condition of abstaining from the "fruit of the tree of knowledge of good and evil." It is altogether immaterial to my present remarks whether the narrative is to be understood in a literal or allegorical sense, as not only the knowledge, but the possession of created good was granted; the fruit of the tree, could confer upon them no knowledge but that of evil, and the command was nothing more than to abstain from that knowledge—to forbear from rushing upon their own destruction.

It is not sufficient to say that this was a command in its own nature light and easy; it was a command to pursue the only law of their nature, to keep the happiness that had been heaped upon them without measure; but observe—it contained the principle of *obedience*—it was assigned to them as a duty—and the heaviest of penalties was denounced upon its transgression. They were not to discuss the wisdom or justice of this command; they were not to inquire why it had been enforced upon them, nor could they have the slightest possible motive for the inquiry; unqualified felicity and immortality were already theirs; wretchedness and death were alone forbidden them, but placed within their reach as merely trials of their obedience. They violated the law; they forfeited their joy and immortality; they "brought into the world, death and all our woe."

Here, then, is an extreme case in which the mere principle of obedience could be tried—a command to abstain from that which every motive of reason and interest would have deterred had the command never been given—a command given in the easiest of all possible forms, requiring not so much as an action of any kind, but merely forbearance; and its transgression was so severely punished, the only inference we can draw from it is that the most aggravated of all crimes, and that which includes in itself all others, is disobedience to the will of God. Let us consider how the principle of obedience is inculcated in the history of Abraham, by a case in the extreme. God commanded Abraham to abandon forever his country, his kindred and his father's house, to go, he know not where; promising, as a reward of his obedience, to bless him and his posterity, though he was then childless; he was required to renounce everything that could most contribute to the happiness and comfort of his life, and which was in his actual enjoyment; to become a houseless, friendless, wanderer upon the earth, on the mere faith of the promise that a land should be shown him which his descendants should possess—that they should be a great nation—and that through them all mankind should receive in future ages a blessing.

The obedience required of Adam, was merely to retain all the blessings he enjoyed; the obedience of Abraham was to sacrifice all that he possessed for the vague and distant prospect of a future compensation to his posterity; the self control and self denial required of Adam, were in themselves the slightest that imagination can conceive,—but its failure was punished by the forfeiture of all his enjoyments; the self-dominion to be exercised by Abraham was of the most painful kind—but its accomplishment will ultimately be rewarded by the restoration of all that was forfeited by Adam.

This restoration, however was to be obtained by no ordinary proof of obedience; the sacrifice of mere personal blessings, however great, could not lay the foundation for the redemption of mankind from death; the voluntary submission of Jesus Christ to his own death, in the most excruciating and ignominious form, was to consummate the great plan of redemption. But the submission of Abraham to sacrifice his beloved and only son Isaac—the child promised by God himself, and through whom all the greater promises were to be carried into effect, the feelings of nature, the parent's bowels, were all required to be sacrificed by Abraham to the blind, unquestioning principle of obedience to the will of God. The blood of Isaac was not indeed shed—the butchery of an only son by the hand of his father, was a sacrifice which a merciful God did not require to be completely executed; but as an instance of obedience it was imposed upon Abraham, and nothing less than the voice of an angel from Heaven could arrest his uplifted arm, and withhold him from sheathing his knife in the heart of his child. It was upon this testimonial of obedience that God's promise of redemption was expressly renewed to Abraham. "In thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice."—Gen. xxii. 18

From your affectionate father.

John Quincy Adams.

EXPANDING THE CHEST.

Those in easy circumstances, or who pursue sedentary employments within doors, generally use their lungs but very little—breathe very little air into the chest, and thus, independently of bad positions, contract a wretchedly narrow, small chest, and lay the foundation for the loss of all health and beauty. All this can be perfectly obviated by a little attention to the manner of breathing. Recollect the lungs are like a bladder in their structure, and can be stretched open to double their ordinary size, with perfect safety, giving a noble chest, and perfect immunity from consumption. The agent—and all the agent we require is the common air we breathe supposing, however, that no obstacle exist, external to the chest, such as lacing, or tying it around with stays or tight dresses, or having the shoulders lay upon it. On rising from bed in the morning, place yourself in an erect posture, your chest thrown back, and shoulders entirely off the chest; now inhale or suck in all the air you can, so as to fill the chest to the very bottom of it, so that no more air can be got in; now hold your breath, and throw your arms off behind, holding in your breath as long as you can, again fill your chest and walk about, holding in your breath as long as possible. Repeat these long breaths as many times as you please. Done in a cold room is much better, because the air is heavier and denser, and will act much more powerfully in expanding the chest. Exercising the chest in this manner, it will soon become very flexible and expansible, and will enlarge its capacity and the size of the lungs.

While forming a fine chest, and, after it is formed, great care is requisite to establish perfectly correct positions, so that the chest shall not be counteracted by bad positions. If your positions are habitually bad, in spite of all you can otherwise do, the chest will be more or less contracted. The rule with you should be, and the rule of health is, to keep the bottom of the chest, the ends of the short ribs, and the lower end of the breast bone, as far out from the back bone as possible. To effect this, the chest must be perfectly straight, and thrown a little backwards from the waist at all times. The small of the back is made flexible, but the hip joints are the points from which to stoop either backward or forward. The joints are ball-and-socket joints, like a swivel in some degree. The trunk of the body may bend forward as much as you please, for all useful purposes, and the chest, and the whole spine, and neck, be kept perfectly straight. Hence no lady should ever make a table of her lap, either for sewing, reading or writing, or any occupation whatever. Let all these, and all work you do, be arranged on a table before you, and that table raised to the armpits, or as high as possible, so as to keep the chest straight.

A little practice will make this infinitely more agreeable than to stoop, whilst little or no fatigue will be experienced at your occupations, compared to what is experienced while stooping, or from habitual stooping. The weight of the shoulders will thus be kept off the chest, which is one of the grand causes of fatigue from manual labor. You will thus entirely prevent the mark of servitude being impressed upon your person, in a pair of round stooping shoulders and flat contracted chest. [Fitch's Lectures.

Lime Water for Hens. *Accidental Discovery.* During the last season, Mr. Joseph Wilcox, of this town, having occasion to administer lime water to a sick horse, inadvertently left a pail of the preparation in his barn, which remained for some months, serving as a favorite drink for his hens. He soon afterwards found that the laying of his hens was apparently increased to a considerable extent. Becoming convinced of the importance of the (to him new) discovery, he has, during the present season, kept his hens constantly supplied with lime water, placed within their convenient access, and the result has been an increase of some four fold as compared with previous experience.

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oct23 GEORGE B. FOSTER.

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[Extract from recommendation by Rev J. Martineau.]
Liverpool, July 27, 1846.
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